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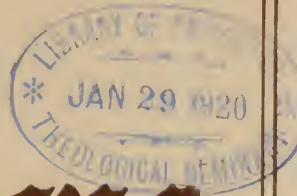






# The Outlook of Missions

Volume XII  
Number 1  
January, 1920



**D**O you know the man with hat in hand? It is our Dr. David B. Schneder of Sendai, Japan. There he stands, near the door of the small temporary Middle School Building. What may be his thoughts as he is looking out through the open gate! This small space cannot record what we may imagine them to be. One thing is sure; he is thinking of his many friends in America, and thanking them for their help to restore the North Japan College Buildings.

☪ The card from which this cut was made was sent as a Christmas Greeting to the Secretary of the Board of Foreign Missions, and it bore this message:

☪ "May the year be full of blessing, and may there be great things for the Kingdom."



# FOREIGN MISSION DAY

February 8, 1920

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## *A Greeting to all Our Friends :*

**F**OREIGN MISSION DAY brings a New Message, every year, to the members of our Congregations and Sunday Schools.

This year the Foreign Mission Day Service voices the help of a Child in the work of the Lord. It was a Lad with **two loaves and five fishes** who supplied the human means for the Saviour to feed a multitude who were hungry, and without food, in a desert place.

The Board of Foreign Missions to-day faces an even greater problem of spiritual hunger among many millions in Japan and China, and it is looking to the Boys and Girls in our Church to provide the means on Foreign Mission Day, so that our workers may supply the needy with the Bread of Life.

If the Lad in the Miracle of the Feeding of the Five Thousand was able to render such a great service to the Master of us all, in his day, with the small means in his hands, what liberal offerings may we not expect from young and old in our 1,766 Congregations and Sunday Schools on Sunday, February 8, 1920?

Every giver likes to know how his gift is spent. This information the Board is always glad to give. Well, here is how the Board can use \$75,000 to provide three great needs that are pressing in Japan and China at this very moment, and cannot be paid with the regular funds:

Loss in exchange in China, due to the advance of silver.....	\$40,000
Special allowances to our workers in Japan, due to the high cost of living...	20,000
Added expenses for North Japan College, due to the loss by fire in March, 1919	15,000

**BE THANKFUL UNTO THE LORD AND BRING AN OFFERING**





# The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

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# The Quiet Hour



In all thy ways acknowledge Him, and He shall direct thy paths.

—Proverbs 3: 6.

“Christ is a friend to help us when we feel the lack of other friends; and when we have many friends about us, He is the best of all.”

“O strengthen me, my Lord, and let Thy power  
Be poured upon me; so that all I do  
Henceforth may glorify Thy holy name.”

The crown of the morrow lies in that approach to the Christ character which a life of faithfulness today makes real and abiding.

—I. MENCH CHAMBERS.

“Christlieb mentions the need of a threefold conversion—viz., of the heart to secure holy affections; of the head to assure right convictions; of the purse to assure ample offerings.”

*Guiding principles give men great achieving ability.* The men who are accomplishing most in this world to-day are men who know where they want to go, and who are headed that way; they are not in uncertainty.

—JOHN R. MOTT.

“All through the journey keep thy hand in His,  
For He will surely prove thy safest Guide,  
Since He hath planned each step. And as  
there

Come fresh opportunities for service, see  
Thou use each one for God, giving to Him  
Glory in word and deed.”

“Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring atheists. Prayer has brought one man from the bottom of the sea, delivered others from the fiery furnace, and carried another in a chariot of fire to heaven.”

## The Prayer

**T**EACH us Thy will, and lead us in a plain path. Make us willing to be used in Thy Kingdom. Forbid that we should lay a stumbling block in the way of another. As we grow in years may we grow in grace. Prosper Thy Church in this and all lands. Speedily bring all nations to accept Jesus as Lord and Saviour. We ask it in His Name. Amen.

—CHARLES P. WILES.

When we link our work with God's work our whole world is lifted to a higher level and purer atmosphere and is touched with divine issues.

—JAMES H. SNOWDEN.

Do not be afraid of men. Be loyal to your Lord. You may find yourself in circumstances which appear dangerous, but do not betray your cause. No one can harm you save you yourself. Be true and you will find the universe leagued to defend you.

—JOHN GARDNER.

In this the light of His perfect love and all-wise method, we see light on the present and future. And thus taught, we join the company of those who, while working to raise the valleys and level the mountains, to straighten the crooked paths and to make the rough places plain, watch for the Morning without fear.

—J. STUART HOLDEN.

“I will make it a year of faith and prayer,  
A year of high endeavor;  
I will crowd it with deeds both brave and  
fair,  
I will act the hero ever.  
I will travel God's path at God's own rate;  
I will welcome both gain and loss;  
Nor will I rebel when heaven's gate  
Looks tragically like a cross.”

Surely the only way to find out what real confession of Christ means is not to test it by the kind of interest that enables us to become theologians or devout saints, psalm singers and leaders of glorious meetings, but rather this, that somehow or other it drives a man out to propagate that faith among others.

—HARRIS E. KIRK.


# THE OUTLOOK OF MISSIONS

VOLUME XII.

January, 1920

NUMBER 1.

## Headwaters

T IS axiomatic that a stream, left to itself, is nowhere higher than at its source. Life's river rolling seaward is fed upon the mountain top amid the clouds. The quality of the current of our lives is determined by the primal springs.

Often a warning is issued to those who dwell on the banks of a stream, because higher up there is pollution. The water must be purified ere it is potable. To drink it ere it is refined is to court the risk of poison. Soldiers who served abroad, on a soil that teemed with infection, know full well what it meant to have the water chlorinated, and how dangerous it was to disregard the warning signal.

Let the spring upon the heights dry up, and the stream all the way down to the level of the sea must suffer. The natural fact points a moral for each one of us. Our lives, like the water brooks, require a constant replenishment. We cannot forever be giving out without taking in. The stream turns mill-wheels, irrigates the fields, supplies the houses, relieves the thirst of cattle, and it can only do its work when the current is continuously renewed. The only perpetual motion machine that was ever contrived is the device of nature, whereby water is raised to the clouds and descends again in rain in a perpetual circle. We look to the hills to find our help, not merely because the outline against the sky is

beautiful, or because there are sure strongholds amid the rocks, or because the views are inspiring, but because the wells of living waters are there, to quench our thirst and revive our drooping spirit.


Man that is mortal, fallible, finite and human must ever and anon lay hold on immortality and infinity. He must look higher than his own head; he must be led to a rock of refuge and refreshment. If there is not a periodical replenishing, like the stream he goes shallow and at last runs dry.

Does not the least and the weakest among us know what it means after many days of unprofitable living, days of black discouragement, days of feeling the emptiness of all things, the full weight and brunt of the struggle to meet with a great upholding power, in the living presence of one who has something to give to us that we need, one who renews to overflowing our depleted stock of courage, one who corroborates our fainting will, and sends us forth again buoyant and rejoicing? That is what a friend is for—that there may be an interchange of values. What we have to give revitalizes and quickens his being, even as he lifts and leads our own. Comfort and support are mutual. Our gift is as valuable to him as his is precious to us. Just because we are human and not supernal, each of us must again and again seek re-enforcement where it is to be found.—*Public Ledger.*

## The Christian Dynamic

Address before Eastern Synod on October 16, 1919, by Rev. Rufus C.

Zartman, D. D.

 E shall be baptized with the Holy Ghost not many days hence. Ye shall receive power after that the Holy Ghost is come upon you. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 1: 5, 8; 2: 4.

Our God has enabled His people to do impossible things. At the Red Sea Jehovah said: "Go forward." It was impossible, but Jehovah enabled Israel to go forward. Jesus Christ commanded His apostles to go and do five things: To preach the Gospel, to heal the sick, to cleanse the lepers, to cast out devils, and to raise the dead. It was impossible, but He enabled them to do every one of these things. Again, He commanded the Seventy to go forth and do the same things except that He did not tell them to raise the dead. It was impossible, but He enabled them to do these things. Then our Saviour gave the Great Commission, which is a *gracious permission*, saying, "Go ye into all the world and preach My Gospel, to every creature." It was impossible, but He enabled them to do it.

Today we are confronted with a call, said to be and believed to be from God, enjoining our Church to go forward. Louc, strong, commanding is the call to our Church to undertake and to do as never in all her history. Can it be done? No question is more timely, and none more urgent. It must be answered. Our trust must be in the God of Moses, and in the Lord of Peter and Paul: from Him who calls us to the impossible must come our enabling. He gives the reassuring promise "all things are possible to him that believeth."

The message I want to bring this morning gathers up three words; each one of these words begins with the letter P. The words are Promise, Prophecy, and Power. This trinity of words also

honors each Person of the Holy Trinity. The promise is that of the Father. The prophecy is by the Son. The power is through the Holy Ghost.

*The Promise.* "Wait," said Jesus, "for the promise of the Father, which ye have heard of me." "Ye shall be baptized with the Holy Ghost not many days hence." When the Holy Spirit was poured out on Pentecost, Peter said, "This is the fulfillment of that promise of the Father."

*The Prophecy.* "Ye shall receive power after that the Holy Ghost is come upon you." The Father promised the Holy Spirit. The Son, our Saviour, predicted that with the coming of the Spirit there would be an enduement with power. "Ye shall receive power"; "ye shall be endued with power from on high."

*The Power.* "And when the day of Pentecost was fully come, they were all with one accord in one place \* \* \* And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The promise is made good, the prophecy is fulfilled, and the enduement with power is a glorious, marvelous reality.

There are two Greek words translated power. The one is almost invariably rendered *power*; the other is occasionally translated as *authority*.

When Jesus promised His disciples power He used the former, *dynamis*—a word wonderfully expressive. We have no word in our language denoting greater power than the word dynamite. Is not the word nitro-glycerine more expressive? No, for nitro-glycerine is one of the component parts of dynamite. Evidently our Lord wanted His followers to understand and be assured that the greatest possible power was available and at their command.

Did this power from on high, this mighty dynamic really come to the

apostles when they were baptized with the Holy Ghost? Pentecost and days following supply the answer. With the coming of the Holy Spirit these men were transformed in life and character and ability for service. This became apparent in various ways.

1. They receive the gift of tongues. "They spake with other tongues as the Spirit gave them utterance." They can now *speak* as never before. They were instantly enabled to preach and testify in languages they had never learned. "Every man heard them speak in his own language." Wonderful power!

2. They now possess marvellous boldness for Christ. Before Pentecost they feared the enemies and ran when no man pursued them; now they are unafraid. Before Pentecost a servant girl frightened Peter by her question as to his discipleship; now Peter stands up for Jesus and thrusts into the faces of the enemies the charge that they with wicked hands had crucified and slain the Son of God. Why this change? The glorified Christ had sent the promised dynamic:

3. They have converting power now that the Spirit of regeneration has filled them. Their words pierce like arrows and drive conviction into the hearts of their hearers. Hence they were pricked in their hearts and asked, "What shall we do?" "And the same day there were added unto them about three thousand souls." Within a few days thereafter "about five thousand men" joined their ranks. "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

4. They are now able to *heal* and to do other signs and wonders in the most unusual degree. At the temple gate, called Beautiful, in the name of Jesus Christ of Nazareth, they healed a man who had been lame over forty years. Notable miracle! By the power which Jesus Christ had communicated unto them the impotent man was healed. It was but one of many signs and wonders wrought at the hands of men now empowered by the risen, reigning Christ.

5. The apostles and other disciples

now can *pray* as never before. They are clothed with the power of intercession. In answer to their supplications prison doors opened and captives were set free, and the dead were restored unto life.

6. They have a *liberality* in giving such as was never known among men. They gave all they had and yet no one lacked anything. "The multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."

7. They are now able to *do missionary work* in mightiest fashion. They preach and testify and witness with power that perplexes and startles friends and foes. They go everywhere preaching Jesus Christ, and calling men to repentance and faith. They have started the march to carry the Gospel unto the uttermost parts of the earth.

This power, this heavenly dynamic, is what *you* and *I* need for our lives and work. Every minister, every elder, every Christian man and woman needs this empowering for service. Without it we are unprepared and impotent. With it the gates of hell cannot prevail against us. This dynamic, which enables, is the *sine qua non*. For our "Forward Movement" nothing else will suffice; here is the all-sufficient equipment. With this divine power possessing and impelling us we shall go forward achieving and attaining the utmost success.

You and I can have this same spirit and power for *service*, for *our intercession*, for *our stewardship*, for *our evangelism*, for *our giving* to the Lord. We must, however, meet the conditions. The apostles were unselfish, they were pure in their purposes, they were strong in faith, they were much in prayer, they were consecrated to the Lord, and they were obedient to the Master. Let us be and do likewise. Let us imitate their noble example and we shall receive power from on high. Then we will be able to do the things that now may seem impossible. The enabling is of the Lord, from Whom all our help must come, and Who bids us "Go forward."

## Survey Reveals New Trend Towards Christian Ideals

HINDUS, MOSLEMS, PAGANS, ALL OVER THE WORLD TURNING TO WESTERN METHODS AND STANDARDS.

**D**EW tendencies in mission fields around the world are indicated in the first replies of the "every missionary questionnaire," sent out recently by the Inter-church World Movement. This questionnaire, which reaches every Protestant evangelical missionary on furlough or in the field, deals with such topics as the spiritual and social results of the war, the extent of American influence, the most serious obstacles in the way of Christian advance, and the best methods of meeting new opportunities.

Replies have come from missionaries now in the United States who recently returned from their stations. Though dealing with such a diversified list of fields as Arabia, Egypt, India, China, Sierra Leone, Japan and the West Indies, certain similarities appear in the answers.

Coming first in importance as well as in the number of times named is the world-wide tendency of non-Christian religions to make themselves over according to Christian standards.

"Hinduism is honeycombed through and through with Christian teachings," writes Rev. J. H. Garden, member of the Methodist Episcopal South India Conference. "The Rajahs are approximating Christian standards in their methods of government. Industrial and social conditions which were tolerated for hundreds of years have suddenly become immoral. Hindu preachers are laying great emphasis on 'the holiness of God,' something of which they had no conception before the coming of the missionary and which they are now attempting to read into the ancient Vedas. Even the Moslems are attempting to effect a compromise between Mohammedanism and Christianity."

### HINDUS CHANGING METHODS

Robert Maxwell, missionary at Gujranwala for the United Presbyterian

Church, writes that the Hindus are forming Sunday Schools for the teaching of Brahmanism, and are initiating Christian practices even further by the holding of daily chapel exercises in their schools and colleges.

The same tendency toward imitation is to be found in Roman Catholic countries. Rev. C. I. Mohler, worker in Porto Rico for the United Brethren in Christ, reports that the Y. M. C. A. made such a profound impression upon the people that the Catholic Church has founded "The Society of Practical Christians" to do similar work. The activities of the missionaries have caused the priests to engage in social service on a large scale.

Another significant fact brought out by the questionnaires is the demand all over the world for educated wives. Schools for girls are therefore one of the most outstanding needs of the mission field. This demand is voiced with equal insistence in Egypt, India, Arabia, and Sierra Leone. Men who had a glimpse of European family relations while serving as soldiers have come to desire wives who will be companions rather than slaves.

### TENDENCY IN GENERAL

Missionaries in contact with Moslems report universally that the fall of Turkey and the capture of Jerusalem were severe blows to Mohammedanism. Thousands of believers have suddenly become discouraged with their faith.

"This is the year Hijri 1335, and in this year there will arise a King who will govern us until the coming of the Messiah," was the confident statement of Mohammedans in India during 1916.


Thus it is that bit by bit, a mosaic of world conditions is being pieced out by the Foreign Survey Division of the Inter-church World Movement.

Two States in Mexico already are dry, and complete prohibition, in the minds of the dries, would have tremendous effect on all the other Latin-American countries.

### Phonetic Writing and Religious Education in China

More than 3,000,000 pages in a half year is the record of the "Sunday School Journal," issued in Chinese by the China Sunday School Union. Each number now has much of the copy set in the new phonetic system. Just 39 characters are used in this system. An illiterate can learn to read by means of these phonetics in about three weeks and a scholar can accomplish the same result in as many hours. Bishop Roots has compared this new method of printing Chinese literature to the introduction of printing, and others have likened it to the revival of a common language in the time of Wyckliff. No agency has done more to bring this system to the attention of multitudes than has the China Sunday School Union, under the able leadership of its Secretary, Rev. E. G. Tewksbury, who is the field representative of the World's Sunday School Association. The China Continuation Committee met recently and they were very enthusiastic in the discussion of this phonetic system. One of the officers said: "No device seriously taken in hand by residents of China for the welfare of the Chinese people is comparable in its possibilities to this national phonetic script."

### Survey Men Encounter Strange Experiences

UPERVISORS already busy in their various fields write of many startling and pathetic discoveries. Some have come upon churchless regions many miles in area where isolated Christian families long for church connections they are unable to establish. Others have found sections where there are so many churches that there aren't enough people to go round and the weekly church attendance in each building is reminiscent of the population of summer hotels when the season's over.

S. C. Hoover, supervisor for Arizona, confronted with a scarcity of churches, writes optimistically: "I am not likely to

face very serious trouble arising from overchurched conditions. In Pima Co., for example, which is larger than the States of New Jersey and Rhode Island combined, I am told that outside of Tucson, there probably are not more than five distinct communities and three churches."

#### NO SCARCITY HERE

On the other hand comes this report from Wallace J. Lowe, Fulton County, Pa.:

"In the center of one section there are four churches within sight of each other. These are Methodist Episcopal, Christian, Lutheran and Presbyterian. The M. E. people have services every two weeks. The minister lives in Hancock, Md., and has ten churches on his circuit.

"The minister at the Christian church has three other churches and lives in another township. But the Lutheran congregation takes the prize. This church has services once a month on a weekday evening and the minister lives in Washington, D. C.

"The Presbyterians have closed up. Not one of the congregations has more than a handful of people and none of the buildings are kept up. Yet the community is a rich farming one."

A. G. Alderman, State Supervisor of Utah, reports that in the entire county of Rich, containing 2,000 people, there are only two persons who are not Mormons. These are Mr. and Mrs. Smith, who have no church connection at all.

One State supervisor writes that it is hard to get surveyors in one of his counties because people are afraid to start anything as inquisitive as a survey among the moonshiners who dwell in its mountainous regions.

#### HELPED THE PREACHER

One locked edifice, advertised for sale, was the only church connection the 300 people of Tront Lake, Mich., had when W. H. Thompson, Michigan survey supervisor, visited them. Four thousand people living near the town also were without church homes. Mr. Thompson quotes a pastor who knows the field as

saying that one man could take charge of the field if he had a Ford and an airplane.

R. H. M. Augustine, supervisor of Illinois, finds one town in Pike County with five churches and only one minister.

Dr. W. F. Mills, in New Mexico, has found a district of over 500 square miles in which there absolutely is no religious service of any kind. In this district are wealthy ranchers, farmers, cattle and sheep men. They said: "We would be glad to have preaching and Sunday Schools, but no preachers ever come our way."

It was Dr. Mills, also, who found the Baptist minister near Des Moines, N. M., engaged in the hay harvest on his ranch.

"He was too busy to give me his time for the survey," the supervisor writes, "so I removed coat and collar and helped him with two loads of hay, that he might be able to give me a half hour of information that nobody else could give. His hurry with the hay was on account of his being dated for a special meeting at one of his churches on the following day, and that church was 150 miles away!"—  
INTERCHURCH NEWS LETTER.

### Life Enlistment Day, February 29

The Life Work Department of the Interchurch Movement has decided to ask the Churches to observe February 29 next as Life Enlistment Day. It is planned to have the needs of the world for earnest Christian service presented in every Church and Sunday School service or other religious meeting on that day. The youth of the nation will be asked to consecrate their lives for His service.

"Only once in forty years does February 29 fall on a Sunday," said Dr. J. Campbell White, director of the department, in making the announcement. "We should now plan so thoroughly that before another forty years have gone by the message of the Church will have carried to all the people on the globe. To start such a program we need at least 100,000 new employed leaders in the next five years."

### Preachers Please Notice

Deadlier even than the carbonic acid gas of the unventilated church are the clerical "bromides" which cause so many good people to fall "asleep in Zion," both literally and metaphorically. Among the most hatefully familiar of these are the following:—

"Rev. Smith" (an abomination).

"May (or shall) we pray?" (another).

"Needy (or destitute) fields."

"A goodly number."

"Woman's Missionary Society."

"A full attendance is requested."

"A feast of fat things."

"A great treat is in store."

Truly, this kind goeth not out but by care, attention—and common sense.

C. E. M.

*Philadelphia.*

Wise leaders order material early to read and prepare for study classes. Send to-day for the tools.

We are born anew every time that the sun rises and lights up the world for man to do his part in it. One thing at least may be shown of each day, as it dawns and darkens: it is that every one, short as it may be, embodies the fullness of the past, and indicates what is long afterwards to come.

—N. L. FROTHINGHAM.

God has a golden thought and purpose back of every dark experience, and when He has thus tried us, He will bring us forth as gold.

—I. M. CHAMBERS.

He laid His life down that He might take it again in other souls—souls gratefully yielded to Him in such completeness as that He should dwell in them and continue through them His work of blessing the world. Wherever a sinful heart recognizes Him as Saviour and gladly receives Him as Sovereign, there He realizes "the joy that was set before him."


—J. STUART HOLDEN.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## An Interesting Itinerary

 T is being made by Rev. Dr. C. Hauser, of the Educational Department of the Publication and Sunday School Board, in company with Superintendent Souders of the Immigrant Department of the Board of Home Missions. So far the itinerary has included Gary, East Chicago, Whiting, South Chicago, Bridgeport, South Norwalk and Uniontown, Pa. Its purpose is twofold: First, to introduce Rev. Dr. Hauser and the work he represents to the Hungarian and Bohemian congregations and Sunday Schools. Few words are needed to introduce the Doctor. His pleasant smile and cheerful manner do it for him. His work is well introduced by him in such simple English as needs no interpreter for the people. His addresses are waking in the people whom he addresses a deeper interest in the religious education of the children, and the people are already asking—what will the Sunday School Board do to help us? Dr. Hauser is ready with an answer, but the Superintendent of the Immigrant Department can add the assurance that the Sunday School Board, which Dr. Hauser represents, is preparing to do more than ever by way of publishing literature for Sunday Schools as well as also a number of tracts for the use of adult members of the congregation.

Secondly, the Hungarian people are also introducing the two superintendents into their characteristic hospitality, and they are succeeding admirably. Of course the Immigrant Superintendent has the advantage of longer and better acquaintance, so he is sometimes favored the more. This was the case recently, when they were both at Uniontown.


Both men wished to speak and did

speak, but the Immigrant Superintendent had his speech dissipated by a short speech by the pastor—and its sequel. The speech referred to the appreciation of the congregation for whatever of help the Superintendent has given them. The sequel was in the form of an American double eagle.

All pleasantries aside, these visits of both men to all the missions are accomplishing much good. The people are feeling the growing interest which our entire Church is taking in their religious welfare. They are being prepared by these visits for more effective Sunday School work; they are being told of the Forward Movement and what it will do for them, as well as for the country of their choice. It is showing them the better phases of Americanization.

The visits will continue until all the Hungarian and Bohemian missions have been visited.

## Missions Striking Home

 SAVED America holds the key to the world's saving. Right here, from this organism of moral and social forces, projects the mightiest spiritual leverage, at the hand of God or man, for the uplift of the human race towards God and heaven.

The profound truth for all our missionary enterprise, near or far, is that the saving mission is, and can only be, the welling-forth of the saved life. The unsaved man cannot be a true saviour, and the impact of the unsaved spiritual organism, such as is this land of ours, cannot in the truest sense be that of a saving power. Unsaved America must remain at best a lame foreign missionary agent.

Nay, more, the Church is encountering an increasingly strenuous struggle for its own existence in broad sections of our land. Its work abroad is being undone by its shortcoming *at home*; and in some sections of our own American life its existence in the community is simply a negligible factor, or next to it.

A church which is not gripping the life of its own community is simply bluffing, however zealous it may be in sending to the uttermost parts. An unsaved America, zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody. A program which permits a so-called missionary church to welter in the reek of its own community's moral disease, cheapens distressingly the gospel it presumes to preach, and at the same time casts disgraceful reflections upon the distant community to which it presumes to bear its Gospel message.

A church which does not know its own age, whose heart does not throb in a deep and constant sympathy with its own age; which does not believe unflinchingly and invincibly in the eternal religious responsiveness of the heart of its own age; which cannot frame its message in such language that its age will hearken and go on its way with a deepening joy; which does not speak for God to its own age and whose age does not recognize God's message in its speech; a church which cannot and does not do all that, has no worthy title to the distinction of being missionary; and apparent missionary activity is only the semblance, lacking the vitality of the real thing.

I am willing to trust the missionary cause for its financial backing to a church which is gripping the life of its own times and its own community. And the truth is, a broadening experience makes me tremble for the cause when committed to any other kind of a church.

No healthy American entertains a doubt of the destiny in the world economy marked by God for the American people. The very counsels of the Almighty are bound up in the issue of having the American people ready to do

their part. You and I know what each American, white, black, brown, red, yellow, fair or swarthy, needs most: the illuminating, uplifting, steadying soul-redeeming power of Jesus Christ, the Saviour of men's lives. He needs it not alone for himself, but for all the rest, and for all the world, since he holds in his power the shaping of so much of human destiny. Home missions offer a program for the patriot, the Christian, the man or the woman who has sounded the purposes of God for His word through the ages.

JOSEPH ERNEST MCAFEE.

### America Helping to Save the World

"Specific Home Missionary activity has international implications. Money spent on Italian work in the United States bears a very intimate relation to that spent by the Foreign Board in Italy. Money expended for the benefit of Mexican refugees makes more valuable every dollar sent to Mexico by the Foreign Board. The thousands of dollars used for Oriental work on the Pacific Coast and Hawaii are profoundly helpful to our work in China, Japan, Korea and the Philippines.

"It is a mistake to talk about 'America for Christ.' It is also a mistake to talk about 'the world,' when in the thought that word does not include America. So far as we can see, the world cannot be saved apart from America. Every achievement of Home Missions which registers its fine Christian idealism in governmental action is felt around the world: it has international implications; and every evil thing permitted in America deadens the message and delays the pace of every foreign missionary. Concerning folks afar, it has been divinely ordained that they, *without us*, should not be made perfect."

EDWARD LAIRD MILLS.

Please renew your subscription promptly.

## Notes

Miss Alvena Hannig, the Deaconess, in reporting on her work in the south end of Gary, gives the following information: "This month brought our attendance up to the highest we have had, our average being thirty-six. We observed Home Mission Day, giving out the envelopes one week ahead, and most every one was returned the next week. So many times our envelopes were taken home but never returned. These children seemed so happy to bring them back, even though some had no more than a penny. We received an offering of six dollars through the envelopes. I have done considerable calling in the Lincoln Park District. We used the Forward Movement service cards, getting them into every home possible. We received nine new members in the Woman's Missionary Society and nine subscriptions to *THE OUTLOOK OF MISSIONS*. Last year we had only twelve Thank-offering boxes out, but this year I have more than thirty out and will have even more soon. We are planning to have at least fifty out. I organized a Y. W. M. S. this month, with a membership of eight, and two prospective members. The young women had charge of the entertainment and banquet given by the W. M. S. at the close of the Forward Movement. They were willing workers to make it a success."

\* \* \*

Rev. D. E. Bowers, pastor of the Mission at Winston-Salem, N. C., writes: "During the month our activities have been directed along the line of the Forward Movement. In prayer meetings and in sermons, we are keeping the 'Stewardship of Life and Possessions' before our people. I hope to see great results from the Forward Movement."

\* \* \*

Rev. Geo. A. Ehrgood, pastor of the Mission at Williamsburg and Hollidaysburg, Pa., reports a very busy month. Besides his regular church work he has been pushing the Home Mission Day program in Juniata Classis and has been in touch with every congregation and Sun-

day School in the Classis. In addition to all this he has been called upon to deliver a number of Welcome Home addresses, as well as Home Mission addresses.

\* \* \*

Rev. E. F. Wiest, pastor of St. Stephen's Mission, Lebanon, Pa., assisted Rev. R. E. Leinbach, pastor of the Mission at High Point, N. C., in a two weeks' series of special services.

\* \* \*

Rev. Joseph S. Peters, pastor of St. James Mission, Allentown, Pa., laid plans to make an effort to receive new members every Sunday during October, November and December, and thus far has met with success. Thirteen members were received during November. He finds that the plan works well; it stimulates the congregation and interests new members to invite their unchurched friends to follow them. The Home Mission Day offering of this Mission was over \$95.

\* \* \*

Another one of the Missions under the care of the Board of Home Missions has paid off its indebtedness in full. Trinity Reformed Church, of Connellsville, Pa., under the able leadership of Rev. I. G. Nace, is now rejoicing over its accomplishment. Two Gift Church-building Funds raised within the year 1919 figure in the transaction—"The Rev. A. J. Heller, D. D.," and "The Rev. Charles E. Wagner" Funds. Rev. Nace writes: "The members are all surprised at what they were able to do."

\* \* \*

Many are the sentiments that find expression in the giving of Church-building Funds. The following extracts are taken from a letter to Superintendent Wise by a donor of a recent Fund. They express joy in giving, affection for parents and abiding love for the old Country Church:

"I am thankful for the privilege of making this gift in memory of a deeply pious father and mother whose simple

rugged honesty was their chief characteristic."

"I love the little country Church (Zion's, now St. David's, Millersburg Charge) where I first learned to serve the Master."

"I love the people—every one."

"The little cemetery across the way holds the remains of many who were very kind to me when a young girl and I love to linger there a little while when I visit the old place. The soil is sacred to me."

The Philip and Elizabeth Cooper Church-building Fund becomes intensely interesting by reason of the love and sentiments which prompted its enrollment.

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### Great Survey Conference at Atlantic City in January

**I**NVITATIONS have been sent to more than a thousand leaders in Home and Foreign Missions, and other Church activities for the World Survey Conference to be held at Atlantic City, January 7 to 10, 1920. Those who attend will be the representatives of the evangelical denominations and boards, numbering nearly a hundred, which are co-operating in the Interchurch World Movement of North America.

The invitations were signed by Robert Lansing, who recently became chairman of the Interchurch General Committee; John R. Mott, William H. Foulkes and S. Earl Taylor.

The conference will consider the preliminary results of the world-wide surveys the Interchurch Movement has been carrying on for many months and decide on a joint program. The surveys will make it possible for the first time to visualize the whole task of the Church and to know approximately what it will cost in men and money for American Protestantism to undertake its fair share of responsibility for world evangelization. The various denominations will be asked to determine their individual responsibility, to frame their own budgets and to decide by mutual agreement on a

date in the spring of this year for a united-simultaneous financial appeal both to their own constituencies and to American Protestantism as a whole.

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### Plan Great Drive for Christian Workers

The Life Work Department of the Interchurch World Movement, which is endeavoring to co-ordinate all evangelical agencies having to do with the discovering, enlisting and training of the employing workers required for the Christian program at home and abroad, plans country-wide activities for the first quarter of 1920.

At a meeting of the Advisory Committee of the department, with Dr. J. Campbell White, director, recently, plans were laid to hold 2,500 county conferences, besides a series of meetings for high school students. Between January 15 and April 15 it is also hoped to hold interdenominational student conferences in 500 or more colleges, and sometime between January 1 and May 1 there will be a number of conferences for men who have been out of college two to five years. More detailed plans will be announced later.

All denominations report an almost critical need of the right sort of human material. Hundreds of thousands of devoted and capable young men and women must be enlisted in Christian work in the next five years. The Interchurch surveys will show quite accurately the exact numbers needed, but it is already known that the need is extraordinary.

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Do you know your own best ideals? Oh, they come to you, those tender moments of holy illumination, when, with God-given clearness you see the life you should live, the words you should speak, the redemptive service you should render. Those ideals are the shadow of God in your mind, the banners of God unfurled in your soul. And I beg you, whatever else you do, have the courage to be true to your ideals. Walk the common roads of earth with your eyes forever lifted to the skies.

—GEORGE A. BUTTRICK.

## Immigrant Mission Work at the Synods

SUPERINTENDENT D. A. SOUDERS, D. D.



MISSION work among the alien people of America is no doubt the most popular subject for consideration in all Home Missionary operations at this time. This interest grows not only out of the sense that we have too long neglected in our country, but also out of the fundamental relation of religion to the acceptance and actualization of our national ideals. The following summary of our National ideals brings this statement forcibly to mind:—

### DISTINCTIVE AMERICAN IDEALS.

1. The equalization of opportunity.
2. Religious tolerance in practice.
3. The right of labor to receive adequate reward.
4. Universal education.
5. Profound respect for the home as the social unit.
6. Majority rule with toleration of the rights of the minority.
7. Freedom of speech and of the press.
8. The abolition of social, industrial, commercial or religious caste.
9. Respect of age, childhood and womanhood.
10. National idealism in the exercise of national conscience in international relationships.

They are ten in number, not that there are no more, no less ideals, but that these are distinctive. It is suggestive, too, that the person who prepared this list designated as many distinctive ideals as there are Commandments in our religion. Evidently there is some real relation between the two decalogues.

The emphatic word of the first is no doubt *equalization*. The word reminds us of the slogan of the French Revolution: Liberty, equality, fraternity. History records the failure to attain them for many a decade afterward and the failure is well attributed to the lack of a religious foundation for them. Are we now beyond the danger of a similar failure? The emphatic phrase of the second

ideal is no doubt "*in practice*." Have we yet attained it? The third calls forth no less serious consideration. What is adequate reward? When will it be enjoyed? Only when the contention between labor and capital is based on right and righteousness rather than on success by conquest. Universal education. May not this become a blessing or a curse according as it is permeated by the spirit of Christ? What a commentary is afforded by Prussianism! Space forbids that we comment on all these ideals, but no doubt the alien was right who recently suggested to the writer that the slogan now so familiar—Christian Americanization—might well be transposed so as to read American Christianization.

Good reasons, therefore, why all the Synods of our Church are interested in Immigrant Mission work. It is really only another phase of the Forward Movement. The three Synods which, however, are especially interested, are Eastern Synod, Pittsburgh Synod and Ohio Synod. It is within the bounds of these Synods that 75 per cent. of the alien population is found; that 85 per cent. of the alien population for South-eastern Europe is found; and that 90 per cent. of the membership of our Church resides. Within these Synods also is found almost all our Immigrant Mission work. These three Synods have therefore always been most directly interested in this work.

The Superintendent of the Immigration Department had the privilege of referring among other things to the following summary of the work being done:

The Immigrant work of the three Synods includes the following:

Eastern Synod—4 missions, 690 members, 450 S. S. members, income \$7,750.

Pittsburgh Synod—4 missions—625 members, 200 S. S. members, income \$8,250.

Ohio Synod—7 missions, 1,226 members, 771 S. S. members, income \$24,693.

Totals—15 missions, 2,541 members, 1,421 S. S. members, income \$30,693.

These are the approximate figures from reports of 1918. In addition to

these facts we note that there were four deaconesses employed, all of whom were entirely supported by the W. M. S. G. S. and a Harbor Missionary in New York.

The most interesting fact brought to the three Synods at their late meetings was probably the information that the representatives of the two Classes of the Hungarian Reformed Church in America indicate through their presidents a desire to come back into the Reformed Church in the United States, from which nine congregations had seceded at the urgent request of the Church of Hungary. In addition to the nine congregations referred to, these Classes have since then grown into more than thirty congregations. Most of them had a prosperous career before the great world war, but with it and its outcome they find themselves compelled to affiliate with some American Church and, true to their historic training, showed their preference to come back into the Church from which they went out. Little can be said at this time as to when and how they will come. They wish to be fair by the Church in Hungary from which they wish to be dismissed, and are now waiting to receive from home a regular dismissal from that body.

As the Synods had no official information, either from the two Classes themselves or from the Church in Hungary, little could be done. The Superintendent of the Immigration Department gave such facts as he had bearing on the subject and the Synods themselves appointed a special committee to consider the best interests of the members of the congregations asking to be received as well as also of the ministers who are now serving them while at the same time bearing in mind the end to be reached, which is the incorporation of congregations into the real life and spirit of American evangelical Protestant Christianity.

The outlook for our Immigrant Mission work is promising. The aliens themselves have come to decision. Those who do not like America will soon return to their native land. Those who remain will more rapidly become one

with us. It is for us to help them discriminate between what is good and what is bad in our life. It is for us to adopt from them many good traits they bring, so that together we and they may in very truth make America the land of the free, the home of the brave; the country that shall first realize the brotherhood of man.

### Observations of the Treasurer

J. S. WISE.

**I**T is not often that I spend a whole day on the train. When on a long journey I travel as much at night as possible. Sleeping cars are comfortable and I find very little difficulty in sleeping while the train is going. In that way I work while I sleep. In the course of a year quite a few days are thus saved for work. Early in December, however, being unable to arrange for the night train from Rochester to Philadelphia, I was obliged to spend all of Monday in traveling.

When I stepped on the train the jingling of the sleigh-bells could be heard. The ground was well covered with snow. It made me feel "Christmassy." Despite the feeling, I was inclined to grumble, just a "wee bit," at the prospect of a long, weary day to be inactively spent on the train. Of course, I spent the day in reading and in taking in the beautiful scenery. Anyone who has ever traveled over the Lehigh Valley road will at once appreciate what I saw. First, I saw the level fields all beautiful and white in their snowy garb. Then followed more level fields, no longer white, but clad in autumn brown, with here and there a bright touch of the verdant, growing wheat. Again the scene changed, and after following the serpentine course of the Susquehanna, the bleak, black foot hills of the hard coal fields of Wilkes-Barre appeared. Leaving Wilkes-Barre,

Up, up the mountain side you go  
To look, with wonder, down below  
Upon the quaint, steam-dotted dale;  
The beautiful Wyoming vale!

Mauch Chunk next excites your ad-

miration. Speedily have you descended, all the while following the course of the river—the black, coal-stained Lehigh. You now look up, not down. The high rugged mountains surround you. Grand! Noble! Sublime! I felt ashamed of myself for my early morning inclination to grumble, even though it was but a “wee bit.”

Most of my traveling, of late, was in the interest of the Church-building Department. I find it almost impossible to determine when I am acting as Treasurer and when as Superintendent of the Church-building Department. The duties are often so interwoven that the one cannot readily be distinguished from the other.

Primarily, the occasion of my trip, as described above, was to deliver the address at the Fifth Anniversary of Grace Mission, Buffalo. This Mission has been remarkably successful during its brief existence. It started with but a few people, under the direction of Pastor Dorschel, and worshipped in a small dwelling house. The Board purchased a lot and erected a neat, yet modest, church on it. Since then the congregation has grown to about 200 members and it has purchased more ground, enlarged the Church, put in a large pipe organ, built a parsonage and is now erecting a community house. It has accomplished all this without asking the Board to increase its original investment.

On Saturday night I had a long conference with the officers of Trinity, another promising Mission of Buffalo. This Mission needs a new church badly. It must have one soon, or perhaps lose its opportunity. Its present quarters are inadequate. The Board purchased the lot for the permanent structure nearly a year ago. I had the architect with me and the plans are now being prepared. About \$30,000 will be needed to do the work properly.

On Sunday night after the evening worship I held another conference with the officers of Dewey Avenue Mission, Rochester. Here is another Mission in a rapidly growing section of that city.

Its location is ideal. Its opportunities are manifold. One hundred members were added last year and still more are coming. If \$50,000 were invested in this plant, right now, even at the present high cost of materials, this Mission could be brought to a strong, self-supporting congregation within a few years. But right here is where the Board is handicapped. Of the \$50,000 needed, the Board should be in position to *give*, not loan, half of it, and I believe the congregation could carry the rest.

The time has come when we can no longer think of developing a city Mission—and most of our Missions are in the growing cities—in terms of equipments costing but a few thousand dollars. A commanding building, with a modest debt, given at the beginning of the work, will bring quick returns. Such aid is needed now, not only in Buffalo and Rochester, but in Dayton, Detroit, Kan- napolis, Baltimore, Reading, Bethlehem, Denver and a number of other points that will undoubtedly be revealed in the surveys of the Forward Movement. And we can not escape it, for we will soon learn that we are not only facing opportunities, but responsibilities.


For many years we have heard the expression, “strengthen the home base.” Our foreign program is rapidly forging ahead. Never were its demands so clear, so positive, as now, and these demands are ever increasing. It would be folly for the Church to attempt to stop them. Our Home Mission congregations have always been the most loyal supporters of the foreign work. The quickest and surest way to provide the means to carry this increasing program is to stimulate and strengthen the “home base” along the lines I have indicated. We will then not only rave over the beautiful scenery to be found in our glorious country, but will rejoice in having had a part in passing our own joys and hopes to all the peoples of this grand old world.

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**Please Renew Your Subscription  
as Soon as Due**

**Immigrant Missions in Relation to Foreign Mission Work**

D. A. SOUDERS, SUPERINTENDENT.

HE question has been asked, "What is the relation?" There is first the need of teaching immigrant Missions the world-wide vision of the Christian Church, and this can be done best of all by learning about the work of the Lord in the foreign field. Then, in the next place, the Immigrant Missions should learn all phases of Church work, for they will in time become assimilated into the general life of the Reformed Church, and so will take part in supporting all phases of its work. They need not only to know what the Lord is doing through our missionaries in foreign lands, but they need also to pay towards their support if they wish to be considered loyal members of the Reformed Church. They need to know that part of the apportionment money which they are expected to pay goes for the support of Foreign Missions, and that it is money well spent. Lastly, Immigrant Missions should be taught to support all phases of Mission work because they themselves have been and still are the beneficiaries of the whole Church. The relation of these two phases of Christian work is, therefore, more intimate than one at first thinks it to be.

What now is the record of our Immigrant Missions with reference to interest in Foreign Missions? For a number of years they were so much occupied with erecting buildings, paying debts and working toward self-support that they paid little attention to anything else. Then came the time of rivalries between our Missions and those of other Churches in the same field, so that they were slow to see the aggressive work to be done by them in wider fields. After that came the great world war, with its antagonisms and the suffering which contending armies in the home land inflicted on relatives and friends and on members of the Churches which had formerly been their religious home and foster-mother. This awakened the springs of sympathy and each Immigrant Mission in the United

States contributed large sums for the support of widows and orphans in the home land. Some of these offerings reached as high as \$1,200 to \$1,500 for one Mission. Of course, the money was not all contributed by the members of the Mission, but was collected from friends of the particular nationality represented, and in some instances included the proceeds of entertainments given for the purpose.

There had been before this took place some effort made along educational lines to create an interest by the use of Foreign Mission lectures and lantern slides. Whenever this was done the result was good, and now that the war is over and that more systematic methods of helping war widows and orphans in the home land have been effected, this educational work in Foreign Missions promises to be more effective.

Special mention should be made of the more direct relation of our Japanese Immigrant Mission work on the Pacific coast to our Foreign Mission work in Japan. This work is not only very promising in itself, but it is also very helpful in giving a religious home to the Christians from Japan who have come to America and to others who have come before becoming Christian. Indications are also very promising that in this Immigrant Mission work we will raise up efficient native missionaries to work in the home land. Already many young men from this work are looking forward to becoming Christian ministers and missionaries.


Even with reference to the Magyar and the Bohemian Immigrant Missions, who knows but that trained workers from them will find fields of usefulness in the home lands when peace is fully established and when the new relation between Church and State will call for more ministers and workers, and when, too, these sorely tried Churches in the home land will ask for the help of the American Churches to re-establish them on a new and more efficient basis.



The next effort to be made in awaking all the people of our Immigrant Missions will be in connection with our Forward Movement and its world-wide sweep in connection with the Interchurch World Movement. These two movements are now being presented to our Immigrant Missions just as they are being put before the American congregations of our Church.

## The Cement of the League of Nations

BY DR. FRANK CRANE.

 HE most significant epoch in the progress of the world was the rise and dominance of the Thought of Jesus.

That Thought is—Universal Brotherhood. Its goal is "The Parliament of Man, The Federation of the World." Its slogan: "Above all nations is Humanity."

In proportion as that Thought rules, the Peace of the World, the Pact of Nations, shall be secure.

That Thought and that alone can stop War.

And of that Thought the Church of Christ is the proponent.

Underneath all its sectarian forms, its dissensions and schisms, the mind of the Church, in whatever branch, wherever the words of Jesus were read and His name invoked, has steadily pressed upon the barbarism of mankind this one civilizing idea—Co-operation.

Whatever its human failings, the Church has never been able to escape its Master's word: "Go ye into all the world."

And behind the marching race, led by the banner of this ideal, has come the rear-guard of destiny, "the hounds of God," the mounting costs and miseries of war.

God drives as well as leads.

Brotherhood has also its terrible teeth and claws. It still remains that he that believeth not shall be damned.

The Church has builded wiser than it knew. For the spiritual foundation of the

League of Nations was Christian Missions. For the world could not have been linked in laws and government, had it not been linked in conviction, in conscience, in consciousness.

And the one supreme duty of the Church today is to GO ON. It must gird itself for greater struggles.

What the Church needs is sublime Audacity.

When a deputation from the British Labor Party visited Lloyd George and presented demands that seemed very bold, he replied:

"I am not afraid of the audacity of these demands. Don't be thinking of getting back to where you were before the war. I believe the settlement after the war will succeed in proportion to its audacity.

"If I were adviser to the working class I should say to it, 'Audacity is the thing for you.'"

It seems to me that what the British Premier said to the Laborers is precisely what Jesus Christ says today to His Church:

"Audacity is the thing for you."

To falter is treason.

To fear is to betray that World for which Christ died.

For the permanence of the New Order, the one sure guarantee against War, the only grip that shall hold Humanity up to the height it has climbed and keep it from slipping back into the pit, is the Spirit of Co-operation.

And of that Spirit the Church is the moral core.

For the vigor of that Spirit the Church is directly responsible.

The Cement of the League of Nations is the Blood of Christ.

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Now that the Peace Treaty between the Allies and Germany has been formally signed, we may soon welcome the publication of Tyler Dennett's book, "A Better World." It is a new and vital book on Christianity and World Missions in the Reconstruction Period—an excellent textbook for mission study classes.

### Organ Dedication

On November 2nd, the General Secretary visited the Boswell and Jenner Missions in Somerset Classis. The occasion was the dedication of an organ in the Jenner Mission and the observance of Red Cross Day in the Mission at Boswell. Both of these churches are served by the Rev. J. Leidy Yearick and are located in a bituminous mining section of Western Pennsylvania. The character of the work in such communities must necessarily be of a social and industrial character. At Boswell the Mission is in possession of a splendid Church building. At Jenner the Committee on Survey of the Classis has decided on a relocation and on a more adequate equipment to meet the needs of the situation.

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The crown of the morrow lies in that approach to the Christ-character which a life of faithfulness today makes real and abiding.

—I. M. CHAMBERS.

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### What Do Home Missions Include?

Home Missions in the United States include evangelistic, educational and social uplift work for the following classes:

1. The Frontiersmen. Fifty years ago these were the pioneers in our Western States; the men, women and children who went beyond the Mississippi River and settled on the plains and in the mountains. Some were farmers or cowboys living in sod houses, others were miners in gold, silver and copper mines of the camps; still others were the first traders in furs and other merchandise. Today many of the frontier towns have become cities with thriving churches, but there are still some areas almost or wholly without Christian churches. There is need for mission work among miners and lumber jacks, farmers and ranchmen who become heathenized when deprived of Christian influences.

2. The Southern Mountaineers. These men and women of Scotch and Scotch-Irish ancestry present cases of arrested

development. Many of them are in religious experience and civilization further back than they were one hundred years ago. They are without adequate church and school facilities, and without proper courts of law. They are of good stock and capable of reaching high standards. They need help to establish schools, to maintain churches, and develop themselves industrially and socially.

3. The Immigrants. These men and women have come from Europe seeking opportunity to work and to enjoy religious and political freedom. Millions of them are employed in mines, in factories, or railroads and other public works. They congest our cities and endanger the social life of rural communities. Some of them have brought a remnant of religion across the seas, but many of them lose what little they have in the struggle for material success. From this class come largely our infidels and our Bolshevik element.

4. The Unchurched Masses. Probably 30,000,000 Americans have no vital connection with the Christian Church and do not profess to practice the teachings of Christ. They include the Godless rich and the Godless poor, the down and out "bums" to be reached by street meetings and Gospel halls, and the self-satisfied people of the Avenues who make gold their god and worship at the shrine of pleasure.

5. The Negroes. Twelve million Americans of African descent are a separate race, but their future welfare is inseparably linked with that of the white race. In many places the Negro is a menace because of his poverty and ignorance. These people need adequate Christian and industrial education and a chance to become self-respecting useful citizens.

6. The Indians. Most of the remaining 350,000 original Americans have been placed on reservations and are fed and clothed as "wards of the nation", but they have not adequate school or church facilities. Many of them are still in a state of barbarism.

7. The Alaskans. Indians and Eskimos inhabited Alaska before the miners and other settlers entered their land. Home mission work must be done in this field, often in the face of the greatest difficulties due to Arctic winters, the isolation of workers and the opposition of Godless settlers.

8. The Orientals. About three hundred thousand Asiatics are reported in America and they have brought with them their heathen religions. There is an unusual opportunity to give them the Gospel of Christ. If they are neglected their non-Christian ideas and habits will contaminate the communities in which they live.

9. Latin-Americans. Hundreds of thousands of Spanish Americans live under the Stars and Stripes. Some of these were taken over from Mexico with the Louisiana purchase and annexation of Texas; others have emigrated from Mexico in recent years. There are also the Porto Ricans and the Cubans. All of these need Christian teachers and preachers quite as much as they are needed in Mexico and South America.

10. The Rural Communities. Formerly these communities in the Eastern States were Christian strongholds; today they are often spiritually dead, being over-churched or unchurched. They need spiritual awakening, social uplift, community centers, and often special work among foreign populations.

11. Industrial Centers. Great manufacturing towns have grown up and in many cities there are large industrial communities that are neglected religiously. They are naturally hotbeds of socialism and social evils. The Y. M. C. A., the Y. W. C. A. and the churches should work together to give these laborers an opportunity to become intelligent Christians.

12. Special Classes. In addition to all these there are in America, as elsewhere, many special classes to whom the Church should give attention. There are the Jews, with their age long prejudice—a peculiar people who have a special claim

on the Gospel. There are many whose occupations make it impossible or difficult for them to enjoy church privileges—the policemen, firemen, railroad men, steamship employees and night workers.

To win all these classes of Americans for Christ is indeed a superhuman task and one that requires human devotion and divine power. But they all form a part of the task of making America Christian. All agencies must co-operate, for none can do the work single handed. Only by recognizing the need and the obligation will the Church rise to the effort to make America a truly Godly nation that shall prove a blessing to the world.—THE MISSIONARY REVIEW OF THE WORLD.

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The February issue of the *OUTLOOK OF MISSIONS* will include an outline of an Americanization pageant, entitled, "The Building of America," written by Rev. Carl H. Gramm, D. D. Full instructions and explanations are given for rendering the pageant. Missionary societies and mission study classes, now occupied with the study of Christian Americanization, should plan to render this excellent pageant at the close of their course.

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HUNGARIAN CHURCH, EAST CHICAGO, IND.

## MISSIONARY FINANCE

The 50,000 Methodist clergymen in this country will hereafter face the high cost of living with more confidence, for the Centenary Conservation Committee of the Church has announced a general rise in salaries, to take effect at once. For some this increase will be 100 per cent. The committee has raised \$113,000,000 in the North and \$53,000,000 in the South for a program of "regeneration" and has funds to carry out the increase.

### BOARD OF HOME MISSIONS

#### General Fund Receipts for November

Synods—	1919.	1918.	Increase.	Decrease.
Eastern .....	\$7,841.79	\$2,387.40	\$5,454.39	.....
Potomac .....	3,546.08	1,024.94	2,521.14	.....
Ohio .....	2,364.89	519.00	1,845.89	.....
Pittsburgh .....	1,245.25	478.01	767.24	.....
Interior .....	278.20	206.40	71.80	.....
German Synod of the East.....	706.01	50.00	656.01	.....
*Central .....	11.00	.....	11.00	.....
*Northwest .....	10.00	.....	10.00	.....
*Southwest .....	.....	.....	.....	.....
W. M. S. G. S. ....	.....	100.00	.....	\$100.00
Y. P. S. C. E. ....	.....	5.00	.....	5.00
All other sources.....	119.70	139.50	.....	19.80
	\$16,122.92	\$4,910.25	\$11,337.47	\$124.80
			124.80	

*Net increase for the month, \$11,212.67*

\*For Hungarian and Harbor Missions only.

### BOARD OF FOREIGN MISSIONS

#### Comparative Receipts for November

Synods.	1918.			1919.			Increase.	Decrease.
	Appt.	Special.	Total.	Appt.	Special.	Total.		
Eastern .....	\$2,398.48	\$559.50	\$2,957.98	\$7,951.20	\$1,207.97	\$9,159.17	\$6,201.19	.....
Potomac .....	1,080.50	75.00	1,155.50	3,392.96	222.50	3,615.46	2,459.96	.....
Pittsburgh .....	478.01	71.00	549.01	1,245.25	47.43	1,292.68	743.67	.....
Ohio .....	519.00	375.25	894.25	1,996.89	752.50	2,749.39	1,855.14	.....
Interior .....	158.30	.....	158.30	293.20	.....	293.20	134.90	.....
Central .....	88.50	20.00	108.50	866.47	104.25	970.72	862.22	.....
German of East .....	209.11	.....	209.11	507.62	62.00	569.62	360.51	.....
Northwest .....	251.86	7.80	259.66	369.13	89.00	458.13	198.47	.....
Southwest .....	247.17	105.00	352.17	133.58	159.50	293.08	.....	\$59.09
Bequests .....	.....	500.00	500.00	.....	.....	.....	.....	500.00
Annuity Bonds .....	.....	500.00	500.00	.....	.....	.....	.....	500.00
W. M. S. G. S. ....	.....	292.00	292.00	.....	1,367.00	1,367.00	1,075.00	.....
Miscellaneous... ..	.....	10.85	10.85	.....	719.25	719.25	708.40	.....
Totals.....	\$5,430.93	\$2,516.40	\$7,947.33	\$16,756.30	\$4,731.40	\$21,487.70	\$14,599.46	\$1,059.09

*Net Increase, \$13,540.37*

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Twenty Years in China

**A**T the meeting of the Board of Foreign Missions, held last November, it was voted that the Secretary should provide a brief statement of the work of Dr. William E. Hoy in honor of his twenty years of laborious service in China. The Secretary must now confess that he is not able to carry out these instructions of the Board, and he asks pardon of the members.

It is an open question whether even Dr. Hoy would attempt such a task. No one can put in writing all that this noble servant of God has been able to accomplish for the Chinese under the blessing of Almighty God. He began work at Yochow City in November, 1899, with but one worker beside himself, and that was

his devoted coworker, Mrs. Mary B. Ault Hoy. The Board purchased from the London Missionary Society for about \$2,500 a small lot and building. There was no school, no chapel, no hospital.

Now the work of our China Mission has grown into two flourishing stations—Yochow and Shenchowfu. In both cities we have schools for young men and women, churches, chapels and hospitals in charge of forty-one foreign missionaries, including wives, and 140 native workers.

We believe the associates of Dr. and Mrs. Hoy will gladly join the members of the Board in paying this tribute to Dr. Hoy, that the prosperity of our China Mission is largely due to his wise planning, heroic faith and tireless zeal. May all of us witness still larger growth during the second score of years, and to God be the glory!



DR. WILLIAM EDWIN HOY.


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## We Mourn with Them

A great sorrow has come to the hearts of our devoted missionaries, Prof. and Mrs. Karl H. Beck, at Shenchowfu, China, in the early death of their child, Kathryn. This loved one had found a warm place in the bosom of a home in that distant land, and we know the pain when the cherub spirit took its flight into the arms of Jesus.

In voicing our heartfelt sympathy to these stricken parents, we do so also for the whole Church, for we feel that every member joins in the prayer that the comfort and the grace of the Lord may be vouchsafed to them in double measure.


### Foreign Mission Day

T was at the General Synod in Baltimore, in 1902, that Foreign Mission Day first received its official sanction. Since then, each year, the Board of Foreign Missions has issued a special order of service. It would be of interest to call into review the varied titles of these services. All of them have been significant. None of them more so than the one for the year 1920. The title is, "The Lad and the Loaf." What a noble deed, on the part of the boy, in providing the loaves and fishes with which the Saviour literally fed the multitude. "It cannot be done," said the timid disciples. But it was done before their eyes by their Lord. How many tasks we must face in our day! We stand aghast in their presence. Our strength is so feeble, but, lo, as we undertake the work in the name of the Lord, weakness grows into strength, and ere we are aware of it, the hard things are done.

The Board of Foreign Missions is facing a very serious financial condition. For several years past the loss in exchange in China has been increasing the annual deficit. During 1919 we had to augment the salaries of the workers in Japan, which will add to the debt. The members of the Board are not discouraged. They have faith in our pastors and people. We are asking for liberal offerings on Foreign Mission Day to help defray the ever-increasing expenses of a constantly growing work in Japan and China. And let us not forget the \$60,000 that we have promised to provide for the rebuilding of the North Japan College at Sendai.

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### Getting Ahead of Ourselves

NLY the most miserable of human beings do not think highly of themselves. They have lost all standards of self-measurement. They are past hope, and are only waiting for the clock of time to strike the hour of parting day for them. But with many of us the mischief is that we are forever measuring ourselves by others. We are as good as

others; we give as much as others; we are lacking in nothing compared with other men. Now, he who measures his life, his gifts and his deeds by others seldom attains to any degree of perfection. He is an average mortal, a medium weight, and an immature Christian.

As we enter the New Year it may be just as well for each one to think of himself as he is, and what he does, and in the light of such self-examination try to get ahead of himself. We know what we were a year ago; we know what our works have been during the past twelve months, and we should know what we have given to promote the work of the Lord in the world. Shall that be the standard of 1920? If so, we will be no richer in grace and truth at the end of the year than we are at its beginning.

No one should be satisfied with his past achievements. He should "press on" in an honest effort to attain the yet unattainable. He should be up and doing, ready to heed every call to service and every cry for help. Oh, there will be the greatest opportunity of our lives in the coming year to show our love for God, our loyalty to His Kingdom, and our liberality towards the needs of our day. Never have we stood in the presence of such splendid possibilities. All doors are open for us to enter as messengers of the blessed tidings of "peace on earth, good will to men." Let us not enter this new year of grace without earnest heart-searchings. Let us examine ourselves in the light that streams from the sacred page, and in that light let us heartily join all the forces that make for righteousness! Above all, let us not begin the new year by measuring ourselves by any other standard than that set by the perfect man, Christ Jesus. He is the pattern for all our working, giving and praying. In His teachings we have the ideals for our surrender, service and sacrifice. Let us live and labor in the light of His countenance, and we shall see the wonders of His grace during all the days of the New Year.

### Random Thoughts for Ready Toilers

**U**NLESS all signs fail, the year 1920 will be the biggest in the history of our Reformed Church. Plans are now in the making that will register a great advance in our value of the spiritual realities of the Christian life. Thousands of our most active members have signified their willingness to devote more of their time to prayer and more of their possessions to Kingdom upbuilding. For the first time in many years pastors and people are rising to the achieving of things that before they thought were well-nigh unattainable. The works of faith are becoming manifest and hope sits enthroned in human hearts. There is a daring spirit in the present venture that must stagger the faint of heart, but those who dwell in the secret place of the Most High know that all things are possible to them that believe on His name.

The Churches of Christ will no longer face a world-task with their divisive camps, but, as one, united, aggressive force, the army of the living God will advance as never before into the unoccupied territories of the human race. Surveys are revealing the almost inconceivable fact that two-thirds of the world's population has never been brought into saving touch with the Gospel of Jesus Christ. Living as we do in the blaze of the glorious Light, the knowledge of this spiritual destitution should grip our consciences with a new devotion to our Lord and a greater zeal to publish abroad the honors of His name. We should feel very keenly the rebuke of our own willful disobedience to the Lord's great command, and our woeful disregard of the efforts being made to bring together the Christian forces into one mighty army. Let us not hesitate to join with men of kindred faith in carrying the message of hope and cheer to the last man, woman and child in the world.

Up to this late day, many Christians have done everything with the command of Jesus, to "go into all the world" with the Gospel, except to *obey* it. It has been one of the most debated sayings of

our Lord. Some men have even said that it is not a part of the sacred canon. We know better, and we believe that the time is at hand when we will fulfill it to the very letter. The World War has awakened a new sense of obligation in our minds. We see now that if we had been obedient to the heavenly vision, given our sons to the M'ssion fields as readily as to the battlefields, and laid our money as offerings on the altar of the Lord as liberally as on the altar of war, the world would have been saved the most destructive holocaust in all human history.

Let us thank God that our Church has launched a Forward Movement, and that we as a denomination are an integral part of the great Inter-Church World Movement. During the first four months of the New Year 1920 we will see and hear and feel as we have never done before the wonderful workings of the divine providence in our Church. Through the pen and by the living voice we shall be brought face to face with the needs as they exist in the homeland and on the foreign fields. We shall see how great have been our Gospel privileges, and how few are the men and the means at work in heathen lands. Here, in our own native land, there may be spiritual ignorance among some people, but it must be willful; there, in those far distant climes, the people sit in darkness, because the light has never shone into their hearts. We are the possessors of a goodly heritage; our feet stand within the gates of Zion, but in yonder regions the voice of Jesus has never been articulate, and the power of His love is still unknown.

Shall we not, in view of our blessed privileges, enter with a whole heart, a ready mind and a willing spirit into the work of the coming year? The time is ripe for a great spiritual revival in our Church. But it must begin in our hearts if it shall make its power felt at the ends of the earth. Pray God for the inpouring of His Spirit, and we shall live to see the ushering in of a new, glad day in the old Church.

### The Lad and the Loaf

**O**NE of the greatest problems that faces the human family today is the food problem. The high cost of living is a universal lamentation. In all lands the hungry ask for bread. "What shall we eat?" is the human cry. "Give ye them to eat," is the divine reply. There is plenty of food in the world for all God's needy children if only the proper distribution can be made of it. It was in a desert place that a multitude sought Jesus. They came to hear Him, and He taught them many things. However, He did not lose sight of their bodily needs. Those who will come to Jesus in our day shall not want any good thing.

How often men forget the agencies that Christ uses to carry out His gracious purposes in the world. They talk about the big crowds and the great needs, but they are blind to the means of supply. They are so apt to despise the day of small things. The disciples thought it pure madness to attempt to feed 5,000 with 5 loaves and 2 fishes. It cannot be done, they said, and, therefore, they would not attempt it. Jesus came to their rescue and freed them of their misgivings. He gave the command, and somehow they found the little bread in their hands, with His blessing upon it, multiplied, and the crowds were fed.

Where did the disciples get the loaves and the fishes? There was a lad in the crowd who had them. What a contribu-

tion this child made to the cause of Christ at that time. Little did he dream that his mite of food would feed a multitude. It would be of present interest to know where the boy got the loaves and the fishes, and how he came to be on hand at the very moment when the disciples were at their wit's end. The fact is that the lad supplied the means for the Saviour to feed thousands of hungry folk.

When will we, of older years, learn the value of the help of our boys and girls? Jesus knew the worth of the children, and He was not slow to praise them on every occasion. Indeed, the Bible is the only book that tells us about the young, and shows us their wondrous acts. Someone has said, "There is but one child in the Iliad; there is none in most of the ancient books." But the Bible records the childhood of many of its most eminent characters. Jesus came into the world as a little child. His advent has given a special beauty and promise to children.

Because a child is small does not argue that it cannot do great things. The lad with the loaves and fishes proves how helpful a child can be in the presence of a great need. There must be small beginnings for great endings. In this way the Lord has been carrying on the work of Missions in the world. He uses the weak things and gives to them marvelous power.

In His providence men and women have gone and are still going to the ends



SERVING TEA  
IN THE  
PARLOR—JAPAN.



of the earth with the Bread of Life. They are face to face with starving millions. "What are these among so many?" is the constant cry going up in the presence of the heathen world, but Jesus always silences it with His command, "Give ye them to eat." The feeding of the five thousand was a miracle. We do not know how it was done; we only see that it was done. Here is where we need to exercise faith. The disciples who took the bread and gave it to the people did so in obedience to their Lord. They were His servants; they carried out His instructions, and, lo, as a result all were satisfied, and there was enough and to spare. It is essential that we live today in the same spirit. We are given the feeding of millions of souls in Japan, China, India and Africa. Let us not overlook "the lad with the loaves and the fishes" in our efforts to fulfill the command of Christ. In the children lies the hope of the Church. They are real helpers in the work of giving the famishing people to eat of the Bread of Life.

### Wherein Lies the Danger?


"If you go too far ahead of the procession, you lose the procession."

It was in the lobby of a seaside resort, where three men sat in earnest conversation, that I overheard this remark. It set me a-thinking. Zealous as I have always been for the Church to forge ahead, and unwilling to listen to any voice that was calling a halt, I could not help but feel the force of this strange saying of my stranger friend. Upon serious reflection there is a shade of wisdom in this pronouncement of a shrewd man-of-affairs that we do well to ponder in this hysteric age. Men are apt to be swept off their feet by the things that ought to be done, and do not take into account the resources at their command. Or, it may not be so much the lack of resources as the lack of a willing surrender to God of the things that belong to Him. It is sheer folly to project plans and schemes so far in advance of the moral ability of the people as to lose their confidence and

co-operation. In making this admission it is no wise to give any crumb of comfort to the hold-backs in the Church who are always afraid of attempting anything beyond the ken of their sight. They have no spirit of daring, and they never do very much to advance the cause of Christ in the world. Where such men are the leaders they are never in danger of losing the procession, for the procession does not move. After all, the men of faith are now, and always have been, the promoters of every great and holy enterprise. There is very little fear, with the abounding caution and checks ever present in all the far-reaching movements, that the men and women identified with the Church of Christ will ever exceed the limits of their ability in praying, working and giving. The constant fear is that many a cause wanes and dies because the vast procession of men and women refuse or neglect to move in the time of God's gracious visitation. Upon such an era, we believe, the Church has come in these latter days! Let us be up and doing and carry forward the glorious work of world redemption.

### The Story of a Straw Rope

DR. DANIEL BURGHALTER.

OME years ago a young man who was too frail to enter college became despondent and under the stress of "*hammon*," the Japanese word to express a mingled feeling of pessimism and melancholy, tried to commit suicide by hanging himself with a rope made of rice straw. Someone saw him in time, cut him down and by rubbing his unconscious form with the rope brought him to his normal state of mind and body. He began to reflect that if rubbing with this rice straw rope restored him thus far, more rubbing might make him strong enough to be admitted to college. He tried regularly and soon his physical strength so revived that he was accepted and became a successful student and man of affairs.

He had as one of his friends the late Baron Morimura, who wrote an article

in a magazine on the benefits of such friction with a rice straw rope. The baron had proven it for himself. This article so impressed a certain Christian, who later preached in Rev. Ito's Church at Mishima, and emphasized the duty of a Christian caring for his body, the temple of the Holy Spirit, and recommended the use of a rice straw rope for bodily exercise.

This so impressed the Rev. Ito himself that he, too, began to use the straw rope daily. He said to me: "I used to feel cold, but after I began to use the rope made of rice straw I no longer felt cold, but warm, and I know it is good to use the straw rope." But this is not the end of the story.

While at Morioka he invented a kind of rice straw brush to take the place of the simple rope. It is a very compact mass, about 15 inches long, with a twisted wire running through the center, which holds the straw in place in rounded form of a brush; the wire ends have little loops, to which strings can be fastened, making it more serviceable for the daily bodily friction, which undoubtedly is a healthy process for anybody, as we all know.

During the first years of the war the cotton industry of Japan almost collapsed. A certain elder, M. Fukuchi, in the Church of Morioka, a weaver of cotton cloth, with a large number of people depending upon their employment in his factory, was almost completely tied up because of his industrial collapse. Here comes in that wonderful practical insight of this child-like faith of our old friend, Rev. Ito. He urged his elder to manufacture this rice straw brush, and so successful was the venture that it not only tided over this man and all his employes and their dependents, but even since the opening of the cotton industry again, quite an industry in these straw brushes has continued. This story gives us many a glimpse into the complex and even almost precarious economic fabric of this old congested society here in Japan, and how even in the little things there is clearly seen the outworkings of God's

grace for good to them that love and serve Him.

Rev. Ito, 71 years of age, is still the picture of rugged health and works with the enthusiasm of youth. How much is due to the daily use of the rice straw brush, and how much to the grace of God, no one can tell, for, after all, everything is of grace to him that believes.

I will bring back home a brush of this kind, as a gift from the inventor himself, and with the certain assurance of his love and good will to all to whom this story may come.

## What of the Educational Missionary?

### NUMBER I.

Lakeside Schools, Yochow City, Hunan, China, November 5, 1919.

Dear Friends in the Reformed Church:—

What are the things which as a matter of fact give hope and courage to those who are working for a better world through the means of Christian educational institutions? In what way does a Christian teacher demonstrate the resources and goodness of God in the constructive forces of the new world order today? Can the school be used of God to bring to men a sense of their deeper needs—the need of God in man, of renewal in Christ Jesus, of the transformation of character after the image of the Man of Nazareth, of deliverance from sin and its cruel selfishness, of freedom from the tyranny of habit, of inner peace with God, of contentment with the evident providence of the Father, of a larger and vivifying outlook on the world of men, of a vision face to face with God for the salvation of individuals and the reconstruction of society, and of deep growth in grace and in the personal knowledge of Christ which is eternal life? Is the educational missionary a true messenger of Him who died that all men should have life? Is he a personal representative of the great Father Who so loved the world that He gave His only begotten Son, that whosoever believeth in

Him should not perish, but have everlasting life? Is he helping to lay the foundations of the Kingdom of God? Does he inspire men with confidence that aspiration after the good, the true, the beautiful is in line with the power and resources of God Himself? Is he a man among men bearing the Cross to all lands? Has he truly been sent? Is he standing and working in the Will of God? May he claim that in all human relationships he embodies the attitude of divine love with the passion and conviction that to him also is given the fullest authority in heaven and in earth to evangelize a fallen world and to teach men what he himself has been taught in the universal fellowship and school of God? Has the best school house a part and place in the temple which God bids us erect out of the spirits of men made chaste and just in Him Who came to show what God is and what man is to be in the NEW CREATION? Is it right for the missionary teacher to say that he is come to do the will of Him Who sent him? If he shows proof that the Father worketh in and through him, is it too much for him to witness that he and the Father are one in the desire that the Cross shall lift up all men? Working together with the Father of all men, may he not assume the right of co-operation with all the redemptive and stabilizing forces of the Kingdom through which the nations are to be brought to the King of kings? Is he not making the supreme sacrifice for the good of others? Does he

not gird himself daily as a world-wide Christian for the struggle that Jesus may be supreme in the earth and enter the contest with the men-devouring scourge which is now tearing the souls of men, and do it with fortitude because he is a twice-born soldier of the Cross of Jesus? Has he not the consuming purpose that men be saved and nurtured in the known ways of God? Can he not make the school room the temple of divine instruction whereby men see God, spirit with Spirit, and develop Godward in life and motive? Mind with mind, heart with heart, who will say that he is not doing the works of Him Who sent him upon, his heavy commission? Who will contend that the man behind the teacher's desk is not twin brother to him who stands behind the pulpit? Are there not men who can trace the deepest inspirational periods of their lives to the sacred altar in front of a holy teacher's desk? To make the world better for God and man, to inform and strengthen the mind, to fill and satisfy the heart with the best things of man and God, to inspire the will and impart to it flint and iron—do not these creative functions place the teacher among those who belong body and soul to their faithful Lord and Saviour, Jesus Christ?

In a series of letters founded upon thirty-four years of observation and experience in Japan and China, we may find answer to all these questions.

Sincerely yours,

WILLIAM EDWIN HOY.



AT A CHAPEL SERVICE

AT LAKESIDE.

## Japanese on the Pacific Coast

BY T. KWAI.

**O**NE of the most popular topics of the day is the Japanese problem.

At the peace conference in Paris the Japanese question created as much uproar as the Italian claims. American newspapers seem to make it a policy to make a comment on the Japanese problem nearly every day. In the recent session the California Legislature considered two anti-Japanese bills, one to forbid Japanese from leasing any land and another to prevent children of Japanese descent attending the ordinary public schools. From the Japanese point of view this sort of attitude of the Americans toward the Japanese seems to be quite mistaken, but I am not going to discuss these questions. I am merely going to present some facts concerning the Japanese, about what kind of people they are, what they are doing, and what we should do for them.

The number of Japanese in America is roughly estimated at about one hundred thousand. According to the statistics of 1917, 63,761 live in California, and of these, 31,440 live in Southern California. I will only try to tell of the conditions of the Japanese in California, because I do not know of the conditions of the Japanese in the East.

Most of the Japanese in California are farmers. More than two-thirds of the vegetables raised in California are raised by Japanese. Most of the melons and practically all of the strawberries are raised by Japanese. Some of the Representatives and Senators think that the Japanese are monopolizing the farming industry and wish to prevent it by forbidding the Japanese to lease land, but is this the wisest thing to do for the welfare of the country?

The Japanese are well fitted for vegetable farming, especially truck farming. This is done close to the city, where the farms must necessarily be small. A great variety of vegetables

must be raised with a very great care to satisfy the delicate fancies of the customers. The Japanese are well suited for this by their long struggle in Japan to feed the ever-growing population on a small volcanic island. The Americans have tried vegetable farming, but they do not succeed. The small, painstaking care cannot be given by the restless American people. The Americans are suited to handle great tractors and threshing machines on expansive fields of wheat, alfalfa and corn. The Japanese cannot manage these gigantic methods of ranching. Each is suited for a different field. If the Japanese are forbidden to lease land and Americans try to do vegetable farming it will be a great failure. The price of vegetables would undoubtedly go up. California would no longer be able to produce the wonderful strawberries, those big, red, juicy, nectar-like masses of pulp that seem to melt in your mouth. The large, ripe cantaloupes and casabas that made the Imperial Valley of California famous, would become a forgotten thing of the past. California, the Golden State, the fairyland of the tourists, the pride of America, would be deprived of some of her most famous products.

The Japanese are also in the fishing business. All along the coast of California there are many Japanese fishermen. There are about 300 gasoline motor fishing boats owned by Japanese in the seaports in the vicinity of Los Angeles alone. The Japanese are very well fitted to do this kind of work because Japan is entirely surrounded by the ocean and fishing comes very natural to a Japanese. The Americans have tried fishing, but life in a small, smelly boat, tossed about by the dashing waves, does not appeal very much to an American, and there are practically no American fishermen along the coast of Southern California. The only other nationalities in this business are the Italians, and the Austrians, but their number is compara-

tively small. The Japanese usually catch about seven or eight tons of fish on each trip.

There are many fish canneries operated by Americans, and all of them depend entirely on the Japanese for their supply. Canned fish, such as tuna and sardines, are one of the chief exports of California. During the war the canneries were called upon by the government to furnish a large amount of canned fish for the army. The canneries worked overtime to fill the orders, but no matter how great the demands were, the Japanese fishermen kept the canneries well supplied and even managed to have a large surplus. In this way the Japanese fishermen fought in Food Administrator Hoover's navy.

The Japanese are extensively engaged in domestic work, such as domestic servants, gardeners and cooks. A large, husky European boy may be useful for work requiring strength, but for domestic work most people would prefer a bright, quick, cheerful Japanese boy. Americans often complain that Japanese drive out the Americans by cheap labor, but this is not true. Of course, unskilled Japanese laborers work for lower wages than a skilled American or European laborer, but Japanese cooks, house servants, gardeners, butlers and chauffeurs demand and receive higher wages than an European in the same position.

Besides these classes of people there are also many merchants and business men among the Japanese. It is unnecessary to go into details about these classes, because an idea of the average Japanese has been given above.

Now, about the normal conditions of the Japanese. There are comparatively only a few families among the Japanese in California. The majority are young, adventurous men of the laboring class. While they were in Japan they had heard wonderful stories of how easy it was to get rich quickly in America, so they came to make their fortunes. When they came here they

found that the stories were untrue. They were friendless and penniless in a strange country. Now they are working hard to make these fortunes. A young Japanese man would act under these circumstances just as a young American or a young man of any other nationality would do under the same circumstances. Far from home influences, without any strong, upright friends, there is a tendency to fall into temptations. There are many temptations that beset young men. The greatest temptation for the Japanese is gambling. This is natural, because the men came to this country to make money. They fall to gambling, hoping to make more money. I have investigated and found six gambling dens in Los Angeles operated for Japanese, and I am now co-operating with the Japanese Association of Los Angeles to close them.

In spite of all this, I am glad to say that compared with the European immigrants the moral standard of the Japanese is higher. The other day I visited the Los Angeles city jail. The warden showed me the record, and I found that out of several hundred prisoners there was only one Japanese, and he was arrested for gambling. About a month ago, Mrs. King, superintendent of the prison work of the Woman's Christian Temperance Union of Los Angeles, called me by telephone and I went to the Los Angeles county jail. There I found that the conditions were not much different. According to the statistics of 1914, there were in the jails of California 31,572 people out of a population of about three million. Of these there were 166 Japanese in jail, while the population of the Japanese was about sixty-three thousand seven hundred sixty-one. Roughly, then, there was one person in jail for every hundred. The ratio among the Japanese was about one prisoner out of every four hundred.

What shall we do for the Japanese? It is apparent that they need the gos-

pel more than anything else. How shall we go about in preaching the gospel? It must be remembered that these men are adventurous young laborers and are far away from home. What they lack is a comfortable, home-like feeling. When we come in contact with a Japanese we should not begin preaching right away, but make him our personal friend. After he has seen that we sympathize with him we should show him by our acts the teachings of Christ, who died for his sins. Then he will appreciate it and be ready to believe. This may seem a slow and uninteresting way, but it is the surest way. I know many young Japanese Christians who were led to Christ by the sympathetic acts of kind-hearted American Christians.

The need of Americanization work among the Japanese is keenly felt, and we are trying to teach American customs, manners and way of living, and, above all, the American ideals.—*World Call*.

### Near East Relief

Armenia's need is still before us as the most tragic picture of the world's history. The martyrdoms of the Christian era down to 1914 did not equal in number the long line of those who laid down their lives for the Christian faith in the Near East in the deportation and slaughter that marked the oppression of this subject nation under the heel of the Turk guided by the ingenious cruelty of Germany.

The Christian world has been stirred with sympathy for the Near East and upon America rests the burden of responsibility of relieving the survivors of this dreadful slaughter. "Near East Relief," formerly known as "the American Committee for Armenian and Syrian Relief," has been incorporated by act of Congress to serve as the agent to collect and distribute relief for those who are now looking to America for life and hope.

The Sunday Schools of the Reformed Church in the United States last year contributed approximately \$18,000 for this work. The committee is asking our schools for not less than \$35,000 this year. The schools of our churches have been requested by Committee for Sunday Schools to take this matter to their hearts and make contribution for this work at the Christmas season or as early thereafter as possible. Our schools have been supplied with samples of literature and plans of presenting the work are already in the hands of our people. When all the denominations of North America are co-operating in so worthy a cause it is to be hoped that our schools will not fail.

Herbert Hoover says that if America does its best it is possible to save 500,000 out of the 750,000 people now in the Caucasus. This means that we may look for the death of about 200,000 from starvation before the next harvest, but it need not be more than 200,000 if America will do its best. This is the gigantic task of Near East Relief, and our people must do their utmost to make the work successful.

SEVEN FAMILIES LIVE IN  
THIS FARMHOUSE IN  
CHINA.



### Book Reviews

*A Labrador Doctor.* Autobiography by Wilfred Thomas Grenfell. Publishers, Houghton Mifflin Company, Boston, Mass. Price, \$4.00.

Dr. Grenfell is one of the most picturesque figures in modern times. He has been so busy during the past twenty years that he couldn't find time to write the story of his wonderful life. At last he broke the silence of the Labrador region, and has given to the world a story of absorbing interest. The book is written in a style that binds the reader from beginning to end. You can see and hear the man in action all across the 434 pages. Whilst the 28 illustrations are perfectly beautiful, yet the printed page is apt first to hold one's attention. There is an intensity to the man and his message that makes the heart eager to be like him and to do a similar work. Labrador, with its almost forgotten fishermen, has been given a new place on the map, due to Dr. Grenfell's indefatigable labors. What he did for the social, moral and spiritual uplift of the people, even his facile pen cannot record. The secret of his towering strength he humbly ascribes to the Master of us all, Who led him and kept him during all his perilous experiences. The closing chapter on "My Religious Life" gives an insight into his character which should be read by old and young, for it portrays a faith that grows by the good it can do to others. By all means get this book.

*New Life in the Oldest Empire.* By Charles F. Sweet. The Macmillan Company, New York. Price, \$1.25.

Here is a volume that throws a flood of light upon the missionary problem in Japan—an empire that figures very largely in the public eye in recent months. Anyone who will carefully study this succinct history of Christian Missions among this virile people will learn a great deal about their peculiar characteristics. Japan is an ancient empire. Its early history is bound up with many mythological concepts. All this has had its influence upon the people. The author traces the work of Christian Missions from the arrival of the traders from Portugal, in 1542, who came for trade, but who let the fact be known that they were Christians. It is most informing to follow the missionary work from Francis Xavier until the present time. While Mr. Sweet gives the preponderance in his admirable book to the work of the Protestant Episcopal Church, he makes due account of the splendid work done by the other churches. We can commend the book, for it is worthy of careful study.

*Red, Yellow and Black.* By Sophia Lyon Fahs. Published by the Methodist Book

Concern, New York. Illustrated. Price, 75 cents net.

As the title indicates, this is a book of stories about American Indians, Chinese and Africans. These three groups of missionary tales are admirably told; they are about real people, interesting people in picturesque surroundings, and the setting of the tales is very full of appeal. Mrs. Fahs well understands the art of making things vivid and fascinating for young minds. Children will find pleasure in these stories; and for use as a series of missionary Sunday School lessons the book affords excellent material. There are a number of very good illustrations.

*Making Missions Real.* Demonstrations and Map Talks for the Young. By Jay S. Stowell. The Abington Press, New York. Price, 75 cents net.

This little volume is chuck full of material for sharpening the appetite of the young for the work of Missions. Leaders of Mission Bands and Primary Schools will find here just what they need to bring before the children the real conditions in many mission lands. There is a part for boys and girls to take in every exercise, so that they will learn by doing. We know of no other book that compresses within 192 pages so much valuable material for the teachers of the young in our churches. Making real the work of Missions is the real task of the Church of Christ.

*Is the World Growing Better?* By Dr. James H. Snowden. The Macmillan Company, New York. Price, \$1.60.

"The world is growing better, and already the morning light is breaking." This is the kind of a keynote to this new volume from the pen of one who knows how to put things in clear, forcible and stimulating words. The author is a professor in the Western Theological Seminary, but there is no trace of the dogmatician to be found in any part of the seventeen chapters. Dr. Snowden is one of the few men who writes so that all who read may understand. "A clean life and a pure heart keep the vision clear and the soul sweet and is an inner spring welling up into optimistic moods and views." Such is the lucid style of the book, and we wish to urge all our readers to procure it. No one can read anything more invigorating at the dawn of the New Year 1920.

*Christian Healing or Medico-Evangelism.* By Levi B. Salmans, B. D., M. D., Quanaajuato, Mexico. Price, \$1.50.

Students of Medical Missions will find much helpful information in this volume. Its author has written it with the sole desire of making the strongest possible contribution to a proper comprehension of the healing art of which Christ was the Great Physician. There is

much stress laid on the motives and methods of medical work. Dr. Salmans laments the fact that so few physicians in Christian lands make any use of the power of healing which Christ had conferred upon the early disciples. He believes that the blessing of the Lord who has created the body and the curative remedies for all the ills of life should be invoked in the hospitals at home as well as on the foreign mission fields. The chapter on the kind of man a medical missionary should be may well be studied by Boards and medical students.

*Ministers of Mercy.* By Dr. James H. Franklin. Missionary Education Movement, New

York. Price, 75 cents in cloth and 50 cents in paper.

Those who know the genial personality of Dr. Franklin, Secretary of the Foreign Mission Society of the Northern Baptist Convention, would expect such a charming volume from his pen on Medical Missionaries. He has woven a story of matchless beauty around twelve physicians who devoted their lives to the ministry of mercy in lands where the healing art of Christ was unknown. This book is a worthy contribution to the literature of the New Year, and should find a place in many homes during the centenary celebration of Medical Missions.

### Three Armenian Joans of Arc



**Give the  
boy a  
chance**

**249,999  
other  
homeless  
orphans  
like him**

**NEAR EAST RELIEF**

"The three Joans of Arc" the American relief workers sometimes call these three Armenian girls in the city of Urfa.

There is nothing particularly heroic about their appearance, as they sit and sew, in the large orphanage in that city maintained by the American Committee for Relief in the Near East. Their neat blue and white gingham dresses do not suggest the war-like armor of Joan of Arc. To the casual glance, they are just three young Armenian women who have shared the common tragedy of their nation.

Yet two of the three fought with swords in their hands against the Turks, while the third smuggled bread on penalty of death to the Armenians who resisted the Moslem edicts. They won their title by their service to the people. Joan of Arc paid with her life for her devotion to her country, and these three were saved by the merest accident from doing the same, for all were sentenced to die on the gallows.

Before the war, they lived in Urfa, which was known as "the City of Death" even then. As long

(Continued on Page 48.)




# Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

*I press toward the mark for the prize of the high calling of God in Christ Jesus.*

—PHIL. 3: 14.

## Messages for the New Year

OD has been very gracious to us in our great venture for Him the past year, and we hope for greater courage, grander possibilities, and a still larger vision of the truly great things in the year upon which we are entering.

BERTHA M. HARRIS,

*President, W. M. S. G. S.*

*Morgantown, W. Va.*

A New Year of responsibility, privilege and service opens its gates to us and bids us enter. Enter we must. Shall it be in the spirit of indifference? If so, certain defeat will be our portion. Or shall our entrance be as a mighty army, thoroughly organized and equipped for the task of revealing the abundant life to all mankind? This is the challenge of the New Year to the women of the Reformed Church.

MRS. JOHN LENTZ,

*President, W. M. S., Eastern Synod.*

To the Great Head of the Church we would ascribe all honor, power and glory! Whatever success has come to Ohio Synodical has come because we would magnify His name. We will go forward in that same spirit, praying His richest blessing on our efforts. The outlook is, indeed, bright.

EUGENIA F. HAY,

*President, W. M. S., Ohio Synod.*

That the New Year of 1920 may bring to us through the efforts of the Forward Movement a vision of larger service, and that we are willing to sacrifice to put it over with telling effect.

MRS. HARRY D. HERSHEY,

*President, W. M. S., Pittsburgh Synod.*

Heartiest New Year greetings to friends and co-laborers in the W. M. S.

The signs of the times point to a most opportune and eventful year, with tremendous responsibilities.

Let us go forth with a resolute daring to undertake the work God has revealed for this glorious day.

MRS. W. H. CAUSEY,

*President, W. M. S., Potomac Synod.*

We greet you with a heart full of hope and encouragement for the work of the W. M. S. for the New Year. The results obtained from the Forward Movement Campaign promises us a larger and more consecrated membership. Let us, therefore, welcome the larger opportunities, and pray that God may give us power equal to our tasks.

MRS. L. W. STOLTE,

*President, W. M. S., Southwest Synod.*

As we go forward, let us look  
In with a Christ-like scrutiny,  
Up with a Christ-like confidence,  
Out with a Christ-like vision,  
Down with a Christ-like compassion.

MATHILDA ACCOLA,

*President, W. M. S., Central Synod.*


On reviewing the work of the past year, we find that we are still far from our goal, but we hope to "move forward" and trust that the coming year will bring us closer to it.

ADELA H. HARLOS,


*President, W. M. S., Milwaukee Classis.*

### Editorial Comment


#### FOR THE HEALTH OF THE WORLD.

VERY non-Christian land is a land of pain." This is the testimony of missionaries and conscientious travelers. The Church knew it, but accepted it as one of the unfortunate by-products of heathenism. Today there are signs that we are changing our attitude toward those lands of pain. The persistent fight for health and the socialization of medicine in the United States may have caused us to compare the United States with non-Christian lands. Then came the war, and for every missionary and traveler, who formerly had told of the suffering, there are hundreds now—doctors, nurses, soldiers, sanitary experts, journalists—who saw the suffering caused by ignorance and superstition. Fresh air, pure water, comfortable homes, sanitary cities, are becoming primary parts of our missionary program.

\* \* \*

EDICAL MISSIONS do Red Cross work plus." We have this beautifully illustrated in "The Crusade of Compassion." This study opens lines of thought and inquiry for the W. M. S. How shall our young women be trained in school and college that they may serve best when they go as missionaries or wives of missionaries to non-Christian lands? Have we stressed Medical Missions?

\* \* \*

HE author of "The Crusade of Compassion" uses expressions which have become familiar to us through the world war. The Russian "Battalion of Death," which shed its blood for the hope of liberty, suggested the title for the first chapter, "The Battalion of Life," which brings liberty through Jesus Christ. The "Battalion of Life" offers health and salvation; its objective is the conservation of life in two worlds.

The "Battalion of Death" was organized in 1917, when the Russian Army

had become inert, indifferent and ready for peace at any price. It was then that Marie Botchkareva, the modern parallel to Jean d'Arc, appeared on the horizon and organized the "Battalion of Death" in the hope of rekindling patriotism and courage in the Russian Army.

The peasant maid, Marie Botchkareva, had joined the Russian Army at the beginning of the war, lived the life of the common soldier in the trenches—a soldier among soldiers. It was there in the trenches that she learned his mind; it was there that the necessity of the Woman's "Battalion of Death" dawned upon her. She believed it would be impossible for the Russian soldier to witness the sight of women going into battle without being stirred to action himself. The Battalion sacrificed its life for the liberty of Russia.

### Program Notes

Inquiries have been received for an outline on the "Crusade of Compassion" similar to the program outline on Christian Americanization. Our Foreign Mission enterprises are confined to Japan and China, with medical work only in China. Therefore, the Educational Commission suggests that the interdenominational handbook, "How to Use," shall be the guide to the study of "The Crusade of Compassion." Price of handbook, 10c.

Program suggestions on "The Crusade of Compassion," with articles for use in connection with each program, will appear in these columns. The program packet contains an abbreviated program for meetings from March to September, 1920. Directions for the annual meeting, which should be held in March, in order to function with the plan of work in the W. M. S. G. S., are given in the program.

The material for February, as outlined in Program No. 2, Christian Americanization, is not available. Inadvertently

the two leaflets were not included in the program packet. The article, "The Present Period of Transition," by Prof. Frank Grether, in the December OUTLOOK OF MISSIONS, is of exceptional value and should form the basis for a map talk.

If additional material is needed for the February meeting, we suggest a talk based on the new leaflet by Mrs. George W. Coleman entitled, "Two Bibles." The crafty propaganda of the Mormon Church should be understood and reckoned with in a program of Christian Americanization. The full title of the leaflet is, "Two Bibles: By-Products of Mormonism." Price, 2c. Order from depositories in Philadelphia and Tiffin.

The approach to the study of "The Crusade of Compassion" through the devotional service is prepared in "Christianity and Health," by Mrs. Edward F. Evemeyer. The author presents the basis for the relationship between Christianity and health, and the right of the whole world to understand the relation. This is listed in the interdenominational handbook, "How to Use," as one of the best devotional helps.

### Program Outline for February Meeting of the Woman's Missionary Society

Textbook: *A Crusade of Compassion for the Healing of the Nations. Chapter I: The Battalion of Life.*

Brief statement by the leader of the plan and aim of the study: (1) Plan (travelogue); (2) unique title (military vocabulary); (3) aim (to stir lives).

Devotional topic: Marching Orders for the Battalion of Life. Chapter I: Christianity and Health.

Talk: The Need for the Battalion of Life. (1) To overcome ignorance and superstition; (2) to relieve physical suffering; (3) to give enlightenment and Christianity.

Select an outstanding medical missionary and give a sketch of her work.

Read Miss Rosina Black's letter. Comment: A college girl, although without medical training, is a unit in the Battalion of Life. (American ideals of sanitation, child-welfare, etc.)

Illustrations: "Christianity and Health," from article "Yochow City Sunday School Notes," by Miss Ammerman.

Compare the Crusade of Life and the Crusade of Death.

Prayer in unison from the Prayer Calendar.

### Humanizing the Author

"Belle J. Allen, M. D., author," looked like a star from another world to the girls in a summer conference. The "M. D." was enough to command respect. The "author" added a bit of awe, as they gazed at the text-book "A Crusade of Compassion," and the years of service in Japan and India put her on a pinnacle that seemed absolutely unapproachable. Then there was a forefinger missing from one hand which added the last touch of mystery and reverence. There were various rumors afloat about that finger. Some said that it had become infected during an operation that saved the life of a Hindu widow. Some suggested one form of sacrificial service and some another to account for it. One even dared to go so far as to say that it had been bitten off in a thrilling missionary adventure with a tiger in the jungle.

Meanwhile the distinguished author walked apart and the girls regarded her with awe—until she was humanized by a daring friend who had inside information on her pre-missionary proclivities.

"Once upon a time," said she, "there was a little girl whose name was Belle. Her hair was as straight as is the path the needle doth point to the Pole. With longing eyes she looked at the beautiful curls which clustered about the heads of some of her companions while her own locks hung limp and straight. That was before the day of electric curlers and magic waves, so Belle sat her down and sighed. Then one by one she saw certain of her school mates whose hair was wont

to be straight as her own appear with glorious ringlets. She was told that these wonderful curls were achieved by winding the hair around strips of tin which might be procured at the tin shop near by. At last Belle saw her dream about to be realized. Dazzling visions of herself with bewitching curls rose before her. To that tin shop she sped with eager feet. No one being in charge to wait on her, she lifted the knife to cut off the strip of tin and cut off her finger instead.

"It's all over now. Her recovery was rapid, both from the amputation and from the infatuation for curls. If she had been successful, who knows what might have happened to her. Failing in her effort, she turned her attention from curls to weightier matters with such eminent success that 'Belle' became the lady to whom I now have the pleasure of introducing you, Dr. Belle J. Allen, the distinguished author of our text-book, 'A Crusade of Compassion.'"

It was a bit disappointing to have to give up the rumors of the noble sacrifice of that finger on the altar of missionary service and quite a descent from the thrill of the tiger in the jungle to the shudder of the knife in the tin shop, but the restraint was gone and the girls of the conference flocked eagerly and understandingly around its humanized author.—*Missionary Review of the World*.

### Death of Mrs. Matilda Chidsey

Mrs. Matilda Chidsey, one of the most widely known women in the Woman's Missionary Society, was born in Easton, Pa., and lived in that city during her long life. She was interested in various benevolent and educational institutions, but the paramount interest of her life was missions. Mrs. Chidsey was one of the organizers of her own classical society—East Pennsylvania and a regular attendant at its annual meetings. For many years a classical or a synodical meeting was incomplete unless Mrs. Chidsey was present. She was made a Life Member of the General Society by the Schlatter Missionary Society, First Reformed Church, Easton.

About twelve years ago, Mrs. Chidsey visited Japan and China. Upon her return she rendered a service to her church by speaking at public meetings of the mission work in those two countries. Her most valuable contribution to the cause of missions was in connection with the establishment of the Scholarship Fund by the W. M. S. G. S. She was chairman of the committee, and worked zealously until the \$5,000 Fund was completed. The blessing of that fund will be a monument to her as long as there are girls who use it for His Sake.

On September 10, Mrs. Chidsey fractured her hip. From that time she was confined to her bed, until death claimed her, October 29th, 1919.

### Yochow City Sunday School Notes



LITTLE child shall lead them."

This remark of our Saviour was constantly in our minds as we saw the children during the Sunday School and Church hour tramping in and out of our Church in Yochow City, China. Mothers and teachers were annoyed, yet we could not keep the children out, and there was no accommodation in the Sunday School for "street children." The Regular Sunday School accommodated only adults who were interested in the doctrine, and the boys and girls who were pupils in our Mission boarding and day schools.

The future fulfillment of our hopes and prayers rests with the young people in our communities, therefore the teaching of the children must not be neglected. With this conviction pressing heavily upon our hearts we looked around for suitable quarters. But the only available room was a small one with four benches in it—a part of the woman's temporary hospital ward. Into this room we gathered the little children who came with their mothers to the services. We invited other children as we found them in the homes, or on the street.

Pleasant spring weather brought an increased attendance. During the hot summer months the Street Children's Sunday

School was held in the beautiful Ziener Girls' School Building. The average attendance for the summer was forty-seven. In fall, with the opening of the girls' school, the Sunday School was obliged to return to its former small quarters. Some rough benches were made to accommodate about seventy pupils. Misses Firor and Meyers, with the assistance of several school girls, then took charge of this Sunday School. Some Sunday School charts and small picture cards arrived from America. The lessons were taught from the chart, and the small cards were given as an inducement for good attendance. As the children left the school each one was given a flower. In a short time more than one hundred boys, girls and babies crowded into the small room every Sunday. Many could not find room to sit down, but stood throughout the service. It was easy to keep the younger children interested, but how awkward the boys and girls of thirteen and fourteen did look when they joined in the motion songs.

"Necessity is the mother of invention." Therefore, in order to reach the older children as well as the younger ones, we held the services in the afternoon at an hour when we could use the Church auditorium, and do more efficient work by dividing the pupils into classes. The Beginners' Department continued in the original room. When this change was made, Miss Firor organized another Street Children's Sunday School in a nearby street chapel.

The next problem was how to secure Sunday School literature without funds to pay for it. The China Sunday School Union prints, in Chinese, the same lessons used in America. The English cards were no benefit to Chinese children. In answer to prayer, God made it possible, through a special gift, to buy thirty dollars' worth of Chinese graded Sunday School lessons, and we organized a graded Sunday School.

Last Christmas, at Dr. Beam's suggestion, we carried out the "White Christmas" idea. Instead of giving gifts, a

free-will offering was made with which a treat was given to all the children in the Sunday Schools. How happy the children were when they gathered in the Church to hear the Christmas story as told by one of our able Chinese Evangelists! How surprised they were at the conclusion of the service to receive a parcel of "goodies" and an orange! This was made possible by the Chinese Christians and missionaries.

On Easter of last year the children rendered their first program, to which all the parents were invited. The children delighted their audience with motion songs, recitations and choruses. Some tots were so small they had to be helped up the platform steps. A number of boys, who were also pupils in our day school, quite pleased their parents and themselves by singing an Easter hymn in English. The Chinese student's great ambition is to speak English.

These boys must some future day be the pillars of a self-supporting Christian Church. These girls must be the Christian mothers of future generations.

Yes, "A little child shall lead them." This truth has been conclusively proven upon many occasions. Three of which we mention here.

Not long ago, Mrs. Li, whose eight-year-old son was very ill, came to Study Class with this story to tell: "Mother, don't pray to the idol for my sickness. Go to the Sunday School teacher and tell her to pray to God for me. God can make me well, but the idols cannot." In a small group, called for prayer that afternoon, Mrs. Li offered her first audible prayer and interceded for her child's recovery. The boy did recover and is now a pupil in our day school. Mrs. Li is in the Catechetical Class.

One Sunday morning the Bible woman came to my room with a ten-year-old Sunday School girl. She could not sleep at night, because she was afraid of "evil spirits" (ghosts). Her mother sent her to learn how to pray for deliverance from this trouble. Through prayer and Christian help the girl overcame her fear and is now a pupil in the girls' day

school. Her mother has since become a Christian.

The third incident happened while visiting in a home where we had frequently called, to persuade the mother to come to Study Class. Her little child met us at the door, saying: "Mamma helps us pray every day, and she is going to serve Jesus, too." The children in the home insisted on praying the prayers they had learned in Sunday School, and the mother's heart had been touched.

The entire district in China, for which the Reformed Church is responsible for the spreading of the Gospel, is pleading for Sunday Schools for the thousands of children who are not enrolled in our Mission schools. Can't you hear their pleading voices; can't you see their longing faces?

Oh, let us pray for a vision that will arouse the Christian Church to meet its obligations and its privileges, and give to the Chinese children in our keeping the Bread and Water of Life.

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to souls benighted  
The lamp of Light deny?"

HELEN B. AMMERMAN.

*Shamokin, Pa.*

### A Letter from Miss Black

November 2, 1919.

Dear Reformed Friends at Home:—

Just think—by the time you read this letter it will be 1920! Out here we all must live at least a month ahead of time, doing Christmas shopping in October and sending Christmas letters before Thanksgiving.

How I wish you could all come out for a visit and see things for yourselves—seeing means so much more than any amount of reading. What a royal welcome you would be given! Since I came a month and a half ago, I have been given one welcome after another. First of all, there were the welcoming letters

from our missionaries here, which reached me even before I left America; then welcoming telegrams to the ship, and the Singleys, Miss Seymour and Mr. Fisher on the dock when we landed. Miss Seymour and I came on to Sendai, and when our train pulled in at 9.00 in the evening, all the Sendai missionaries and the Japanese teachers and girls from the Girls' School were at the station. I felt overwhelmed. Another welcome I shall not forget came my first morning in chapel. I was sitting with the other teachers near the front, where all the girls had a good chance to watch the new *Sensei*. Of course, the service was in Japanese, and at the close Dr. Faust introduced me to them in Japanese, and I had to get up and bow. Not understanding the Japanese, I had to guess as to the right moment for the bow, and I fear I did it very clumsily. But I haven't time to tell you about all the other welcomes—the Mission dinner when Dr. Burghalter was here, the Japanese dinner given by the teachers, at which we new folks had to sit in the seats of honor, the welcome reception for missionaries and Japanese workers, and, most formal of all, the welcome meeting given by the entire school.

The girls in our school are certainly dear and lovable. If you could only see them, I know you would thrill with joy because it is you who are giving them their chance for Christian education. It makes me so happy when I hear some of the older girls express for themselves the wonderful Christian truths by which we live. The other day in an English storytelling class which I was teaching, one of the girls of her own choice told her story about Jesus, trying to express what He means in our lives—power, abundant life, and truth, she said. And among the younger girls, who cannot yet speak English well, one often sees a tiny silver cross worn on a cord at the waist, the beautiful symbol of a life entrusted to Him. All these girls seem to me like little sisters, to be loved and helped to grow in their Christian lives. Of course, among the younger girls there are many who are not yet Christians, but until we

can speak Japanese we can help most directly among the older girls.

My teaching, of course, is all in English, and my subjects are English reading, literature, conversation and one course in Bible. It is fascinating work. You don't realize how much of the English language must be absorbed without rules until you hear some of the funny mistakes the girls make. But it is interesting to notice the progress from one year to another, and they really do very well, I think. The Bible class is really absorbing. There are just three girls in it—all Christians. At their own request we are studying Romans. I certainly am finding new truth in this wonderful Book for myself, as I try to help them with it.

The school, with its fine Christian teachers and developing girls, stands out all the more brightly because of the blackness of the background. If you could just walk with me for a little while up and down the streets of Sendai you would know what I mean. There are the throngs of children playing in the streets who do not know of Jesus; who do not know the meaning of a Christian home. There are the working people who seem to know no rest from toil and heavy burdens, and who have never had friendship with the Carpenter of Nazareth. Then when one visits the temples and sees the earnestness with which some

prayers are offered there, how one longs to tell them of the God who hears prayer.

Let me close this letter by thanking you all again for making it possible for me to come here.

Your fellow-worker,  
ROSINA E. BLACK.

### The Centenary of Medical Missions

The Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of Medical Missions.

In 1819 Rev. John Scudder, M. D., sailed for India and began his work as a medical missionary. Fifty years later, in January, 1870, Clara Swaim, M. D., went to India to begin medical work for women and children. We celebrate, therefore, a jubilee as well as a centennial.

The celebration will not take the form of a drive or a campaign, but will be educational. Interesting items and articles will appear in the press and an attractive program has been arranged for union meetings which it is hoped may be held throughout the country during the latter part of March.

The complete program may be obtained after February 1st from Mr. F. P. Turner, 25 Madison avenue, New York City. It will include valuable historical material arranged by Mrs. Caroline Atwater Mason, a telling interview with Rev. C. H. Patton, D. D., who has just returned from the Orient, a capital dramatic presentation, "The "Doctor's Dilemma," by Mrs. E. C. Cronk, and an appeal to young men and women for service by Helen Barrett Montgomery, with other interesting features.



CHRISTIAN  
MANUFACTURER OF  
RAW SILK WITH  
HIS FAMILY  
NAGAOKA



**Literature Department**  
 MRS. IRVIN W. HENDRICKS  
 CHAMBERSBURG, PA.

**Literature Chat**

**W**ITH paper almost as scarce as sugar, prices going up and up, printers striking, and many other things that are bothersome and contribute to lessening the supply, on one hand, and on the other a constant demand for literature from the women of the Church, nothing short of a Printing Committee such as we have in W. M. S. G. S. could keep pace with the demand.

After a season of arduous labor this committee breathed a sigh of relief when the 8,000 Prayer Calendars were finally packed and sent to the various Synods, giving opportunity for other work which had been delayed. Only a short time intervened, however, until the Literature Secretaries of the Synods were besieging them for more Calendars. Then a hurried call to the printer to see whether he would print more, but the printer said "no." More calls from the secretaries, begging for a hundred, five hundred, a thousand Calendars. Another visit to the printer, and this time he proved gracious, and as a result we have had a second edition of the Prayer Calendar, and hope everybody has been supplied.

Perhaps it was the attractive cover page of the Calendar that caused such a rapid sale. The lettering on this page was

designed by Miss Inez Crampton, teacher of art at Heidelberg College. Every woman in the Missionary Society, we feel sure, will desire to join us in a vote of thanks to Miss Crampton. There is another matter concerning the Calendar to which your attention should be drawn, viz., the red silk cord that holds the pages together. Have you ever contemplated

**Literature Meeting**

*Topic—The Need for Knowledge.*

1. *Scripture—Prov. 4: 1-13; Hosea 4: 1-6; Phil. 1: 9-11.*
  2. *Prayer.*
  3. *Hymn—"We've a Story to Tell to the Nations."*
  4. *Address—"Helps to a Greater Knowledge." (10 minutes.)*
  5. *Sketch—"A Lookout for the OUTLOOK OF MISSIONS."*
  6. *Hymn—"In Christ There is no East or West."*
  7. *Monologue—"Her Morning Mail."*
  8. *Hymn—"O Beautiful for Spacious Skies."*
  9. *Closing Service.*
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3. The hymns in this program may be found, with music, in the Service for Home Mission Day, November, 1919. Published by the Board of Home Missions, Fifteenth and Race streets, Philadelphia.
  4. The address should embody a plea for our publications, for mission study, etc.
  7. Write to W. F. M. S. of Presbyterian Church, 501 Witherspoon Building, Philadelphia, for "Her Morning Mail" (price 3 cents).



the labor entailed in putting this cord through and tying together the pages of 8,000 Calendars, and after you had completed that task to have a second edition thrust upon you? This is the service that the women of the Reformed Churches of Tiffin have rendered to W. M. S. G. S., thereby saving an expenditure of \$150, which would have been the cost for the work. Each year that the Calendars have been finished with a cord these energetic women have performed this labor. Let the red silk cord, therefore, be a call to each woman for an enlarged service, a real labor of love, such as has been rendered by the Tiffin women and which all must greatly appreciate.

A second edition of "Ma-Li, Daughter of Ito," by O. G. Herbrecht, was made necessary by the demand for it from all quarters, and this during the months when most of the societies have been studying Americanization. We predict a large sale for the new edition, for use in illustrating "A Crusade of Compassion."

The ever-popular "Missionary Clinic," as compiled by Mrs. F. G. Hay, is now in its third edition and still in the list of best sellers. If you have not held a clinic in your society, prepare for it at once.

At a recent meeting in Philadelphia of the Interchurch World Movement, one of the speakers said that while the women are well organized in Mission work, the men of this country show "astounding, monumental ignorance" of the subject. "If members of Congress gave more study to Missions they would be better able to understand the League of Nations," he added. If it be true, as the speaker intimated, that women are more familiar with the subject of Missions than men, you will agree, I am sure, with the Secretary of Literature that this has come about largely through our missionary literature. Not in vain have we gone to Mission Study classes, read books, leaflets, etc. Bear in mind the importance of our literature.

Programs at our missionary meetings are largely made up of literature especially prepared for this purpose. Have

you noticed that the women who are regular in their attendance usually have a fine working knowledge of the Mission field, while those who absent themselves are, as a rule, quite unaware of the vital need for the religion of Christ being carried to non-Christian nations, as the only thing which can bring to the world "the peaceable fruits of righteousness."

Have you had a meeting in your society this year given over to the subject of our literature? A suggestive program for such a meeting is given for your guidance. If you should desire to use it, write to your nearest depository for a "Catalogue of Publications," and select from it the literature you desire. A number of the leaflets are free, and an excellent plan of distribution is to give every woman present a small packet of leaflets. "Help Wanted" is the subject of a new leaflet published for free distribution by the Council of Women for Home Missions. It may be had at either of our depositories.

### Deaconess' Work in a Western City



LITTLE over a year ago I was sent "West" by our Home Mission Board. I have been working in our churches, first in Sioux City, and the past seven months in Chicago. It has been one of the busiest and happiest years in my life. There certainly is wonderful joy in working for the Master.

In Sioux City the pastor was in the army and many of the pastor's duties fell on me. Beside the distinctly woman's work in the church, I frequently had charge of the church services, worked in the Sunday School, organized a Cradle Roll and Home Department, had charge of the Christian Endeavor and pastoral work. The pastoral work kept me closely in touch with the church families and adherents. Following up of absentees of the Sunday School children each week counted for so much. Visiting and nursing the sick was no small part of my work. My heart was really with my class of girls from 17 to 21 in the Sunday School. We organized the class and it was an in-

spiration to see it grow from four to fourteen in a few months.

In March I came to Chicago, and my work here has been similar in many ways. I will take you with me on several of my calls. We are now in the home of one of my Sunday School girls. The mother and father were very unhappy. They had both made mistakes and felt that their lives were ruined. They weren't Christians and had nowhere to go for help. They decided they could not live together. I talked to them of the Christ who was ready and willing to help them. They listened, and after reading from His Word with them, we knelt in Prayer. That was the beginning of a changed life. On Easter Sunday they joined the church.

Go with me into another home where the mother of three small children had just come from the hospital. She had been there two weeks, her husband at home with the children. Her house surely needed straightening. It was no wonder she was discouraged when she saw it. The family was in poor circumstances and unable to secure help, so I did all I could for them, even to scrubbing and sweeping.

How many times I have felt my weakness and insufficiency for this work. The thought "I can do all things through Christ, which strengtheneth me" has helped me so much. It is truly God that giveth the increase.

MYRA NOLL.

#### CORRECTIONS IN W. M. S. DIRECTORY

(See December 1919 number for the Directory.)

##### EASTERN SYNOD.

Statistical Sec., Miss Grace Royer, Lewisburg, Pa.; Historian, Mrs. Scott R. Wagner, S. Sixth St., Reading, Pa.

Lehigh Classis—Mission Band Organization, Mrs. Ben Reimert, Emaus, Pa.

Goshenhoppen Classis—Young Woman's Auxiliaries and Mission Band Organization—Mrs. Bertha Ridgeway, Auchenbach Apartment, Pottstown, Pa.

Sheboygan Classis—Pres., Mrs. Herman Tasche, 1804 N. 8th St., Sheboygan, Wis.; 1st Vice-Pres., Mrs. George Grether, R. R. No. 5, Plymouth, Wis.; Rec. Sec., Mrs. F. W. Knatz, R. R. No. 5, Plymouth, Wis.; Statistical Sec., Mrs. L. D. Benner, 1712 N. 5th St., Sheboygan, Wis.; Treas., Mrs. L. J. Kropf, 1515 N. 3rd St., Sheboygan, Wis. Secretaries of Departments: Literature, Mrs. O. R. Brockman, 18 Edna St., Plymouth, Wis.; Thank Offering, Mrs. K. Ernst, R. R. No. 5, Plymouth,

Wis.; Life Members and Members in Memoriam, Mrs. E. Vornholt, R. R. No. 5, Plymouth, Wis.; Young Woman's Auxiliaries, Mrs. Alfred Treick, 733 National Ct., Sheboygan, Wis.; Mission Band Organization, Miss Clara Barnstein, Manitowoc, Wis.; Historian, Miss Edgar Lubman, 1512 N. 9th St., Sheboygan, Wis.

ANNA L. MILLER,  
Statistical Secretary.

### Christian Americanization in Action

(An Abridged Report to the W. M. S. Pittsburgh Synod)

DEAR FRIENDS:

It is kind of you to give me the privilege of attending this meeting and of telling you something of my work. I am located now in Homestead, one of the largest industrial centers in Pennsylvania. There is a large Hungarian colony in the city, and an influential Hungarian Mission, of which Rev. Alex. Harsanyi is the pastor.

As your deaconess, I try to make myself useful in the church, in the Sunday School, in visiting the families, and in offering my womanly services in families where services of the nurse or deaconess are needed.

In the church, I play the organ at every service, and am the superintendent of the Sunday School. Every Thursday evening we have Teacher Training Class. The average attendance at our Sunday School is 60. We use the Hungarian picture cards, published by the Publication Board, and take fifteen copies of English papers for the children. The teaching is done, half in Hungarian, to satisfy the parents, and half in English.

I am out visiting families every day except Sunday and Monday, although very often on Sunday afternoon I go to hospitals or visit sick people in their homes. Twice every week I gather little girls in a sewing class, where I give them prepared sample work and show them how to finish the work. Some of the larger girls come to my home and I give them instruction in making house dresses, children's dresses and in embroidery.

During July and August we had a daily vacation school in Homestead with an enrollment of 88. In the afternoon, I had a similar school in Rankin, where there is a colony of about 150 or 200 Hungarian

Protestants. I continue my work in Rankin, as I feel I can do some good there for the children and their parents. I spend every Saturday afternoon in Rankin, taking up the regular Sunday School lesson.

I am happy in my humble position, and thankful to God for the opportunity to be helpful to those who look to us for help. I am sure you feel the same happiness, dear friends, in realizing that you are the real source of this helpfulness in giving your generous support to this work, and in joining your prayers with mine for the salvation of all Hungarian Protestants in this country.

MRS. HELEN HETEY.

### A Deaconess in a New Role

Being a field examiner for the Bureau of War Risk Insurance is not rated as a

hazardous occupation, but it may entail experiences which, however modestly stated, are not unworthy of note.

One of these workers, a deaconess, has just returned to the Bureau the following terse report:

"I started to walk Friday afternoon and reached there at 8 P. M. Spent the night with some kind people and walked the fourteen miles back, reaching home at 2.30 P. M. Saturday. No horse or conveyance of any description could take the journey. The mountain road is by the creek all the way, which we had frequently to wade, and one of the roughest ever trod by man. It is just like the bed of a river, huge boulders, and up steep ravines, then down in dark dells. A strange sight amongst many was a coal mine in the middle of the creek. I completely wore out a pair of shoes, and lost in the mud a pair of rubbers. Still this wonderful twenty-eight-mile walk was most interesting, the family thoroughly enjoyed the visit. Even inviting me to spend the night with them. There was but one bed, and the family consisted of



INDIAN SCENE FROM HOME MISSION PAGEANT BY EDITH ALLEN.

MISSION HOUSE CONFERENCE, 1919.

First Row, left to right: Esther Zuehlke, Katherine Weckmueller, Dorothy Heath, Sylva Baumann. Standing: Helen Nott (Spirit of the Church), Ruth Weckmueller, Calvin Klumb, Ruth Nott (Spirit of America).

father, mother, married son, wife and child, John P., four dogs and two cats, but they meant it and were most kind.

"The service man told me that he had gotten his pension regularly."

The writer evidently considered her feat as all in the day's work and a mere following out of the instructions to field examiners that "unless the nature of the case is such as to prevent, it is expected the report will be returned within 48 hours." And the "nature of the case" had not prevented.

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### Thrift

The publication of the list of life members and Members in Memoriam suggests the above topic, which was the subject of a Round Table discussion at the recent annual meeting of the State Federation of Pennsylvania women. The department of Life Members and Members in Memoriam provides a perpetual educational fund. The increase of our denominational missionary literature depends largely upon the increase in membership in this department.

Four months remain. In May the triennial convention will be held in the home city of the Secretary who has directed the department since its organization. Is your name on the list?

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### The Function of a Woman's Missionary Society

HE function, duty, or work of a Woman's Missionary Society is to aid in the advancement of Christian Missions in home and foreign lands, by awakening in its members and others a deeper interest in Missions. In other words, it is our prime object to Christianize people in our own land, our own community, our own church and our own neighborhood, and also to Christianize the many heathen people in other lands beyond the seas. It is our business to awaken in the members of our society, the members of our congregation, the friends of our Church, and all others,

a deeper and more active interest in Missions, spiritually, socially, and financially.

A Woman's Missionary Society should carry on its work or function under the direction of the Woman's Missionary Society of the Classis, Synod, and General Synod, and through the Home and Foreign Boards of the denomination. A Woman's Missionary Society can best function by means of: First, a good organization, having elected officers and appointed secretaries of ability, willingness and a determination to perform their respective duties. Second, knowledge and education gained by using the necessary literature, the Mission Study books, one on Home and the other on Foreign Missions, the *OUTLOOK OF MISSIONS*, the *Church Messenger*, and all leaflets, so that all interested may better understand the conditions and needs of the people whom we as Christian people desire to help. Then, last but the most important, by means of prayer. Every meeting should be opened and closed by prayer. Each day and month ought to have a definite object of prayer. Prayer goes beneath the surface. Prayer takes us into the presence of God for the furtherance of Whose Kingdom we labor.

Any Woman's Missionary Society can succeed by using the following recipe:

To three parts hard work, add one part enthusiasm, spice with ability, flavor with a dash of luck, and cover the whole with a stiff crust of staying power.

RICKA H. DETTE.

Norristown, Pa.

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### Children of Light

A Japanese mother came to a mission school in Japan bringing her two daughters. She wished them to be entered as pupils. The principal asked the usual questions and received the usual replies until she came to the query, "What do you expect us to do for your girls?" To this the woman answered: "I live in this city and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same polish on the faces of my girls."

—*Christian Advocate.*

## Life Members and Members in Memoriam

MRS. R. ELLA HAHN, 425 NORTH FIFTH STREET, READING, PA.

The following is the completed list to September, 1919, of the Life Members and Members in Memoriam of the W. M. S. G. S.:

### LIFE MEMBERS.

1911-1914.

Mrs. A. K. Kline,  
Mrs. J. H. Hendricks,  
Mrs. Margaret King,  
Mrs. F. W. Hoffman,  
Mrs. Emma Helser,  
Mrs. Emma Hagy,  
Mrs. J. F. Winter,  
Mrs. R. C. Zartman,  
Mrs. T. J. Gable,  
Mrs. Leah Otto,  
Miss Olivia Weller,  
Mrs. Henry W. Schneider,  
Miss Mary Z. Remsberg,  
Mrs. C. R. Lefever,  
Mrs. Rebecca S. Dotterer,  
Mrs. R. Ella Hahn,  
Mrs. Charles Nadig,  
Mrs. Anna C. Lerch,  
Mrs. B. F. Andrews,  
Mrs. Abram Simmons,  
Miss Alice Mengel,  
Mrs. Issa A. Buffenmeyer,  
Mrs. D. W. Gerhard,  
Mrs. Wellington Leinbach,  
Mrs. Margaret A. Wise,  
Mrs. Anna Thomas,  
Mrs. Anna L. Miller,  
Mrs. A. K. Zartman.

1914-1917.

Mrs. T. F. Stauffer,  
Miss Katharine Laux,  
Mrs. F. W. Berleman,  
Mrs. Catherine Firestone,  
Mrs. Reuben Good,  
Mrs. B. F. Meyers,  
Mrs. Philip A. Riehm,  
Mrs. Emma H. Ewing,  
Mrs. Matilda Chidsey,  
Mrs. Anna McHenry,  
Mrs. James R. Thomas,  
Mrs. Adelheid Fletemeyer,  
Mrs. Clara M. Mertz,  
Mrs. Anna A. Ebershoff,  
Mrs. Kate S. Reifsnyder,  
Mrs. S. B. Yockey,  
Mrs. Carrie Ziebach,  
Mrs. Sophia M. Heinmiller,

Mrs. Edwin F. Hartzell,  
Mrs. Mary Young,  
Mrs. W. J. Frank,  
Miss Ellen Gutelius,  
Mrs. Mary E. Heilman,  
Mrs. Amelia R. Shuman,  
Miss Jennie E. Deshler,  
Mrs. W. H. Brong,  
Mrs. C. B. Schneder,  
Mrs. H. M. Bassler,  
Mrs. J. J. Rothrock,  
Miss Effie J. Alspack,  
Mrs. J. A. Zehner,  
Mrs. W. J. Koons,  
Mrs. Walter Scott,  
Mrs. Margaret Brubaker,  
Mrs. Lewis L. Anewalt,  
Mrs. D. B. Schneder,  
Miss Leona C. Kuhn,  
Mrs. W. W. Foust,  
Mrs. Flora Cusack,  
Miss Adelaide Ebershoff,  
Miss Katharine Barnadine  
Welp,  
Miss Lydia Gutelius,  
Miss Jeanette Althouse,  
Mrs. William Snite,  
Miss Anna Williams,  
Mrs. J. F. Moyer,  
Mrs. A. B. Koplín,  
Mrs. William Hoy,  
Mrs. Hattie Wilt,  
Miss Annie Blessing,  
Mrs. C. W. Brugh.  
Mrs. Daniel Burkhalter,  
Mrs. J. G. Rupp,  
Mrs. Anna B. Steckel,  
Mrs. Cora Baer Ogle,  
Mrs. Minnie Waltz,  
Mrs. O. W. Baum,  
Mrs. Daniel Hoover,  
Mrs. George Shriber,  
Mrs. George H. Delp,  
Miss Mary Frances Laubach,  
Mrs. A. A. Alspach,  
Mrs. Jessie J. Finch,  
Mrs. J. B. Shoemaker.

1917-1920.

Mrs. Gertrude Cogan Lyon.  
Miss Amelia Walhoff,

Mrs. William T. Pifer,  
Mrs. C. C. Bost,  
Mrs. Eva Miller,  
Mrs. Harry E. Kleckner,  
Mrs. T. M. Lesher,  
Miss Minnie C. Bartolet,  
Mrs. Fred Isely,  
Mrs. Thomas Hess,  
Mrs. Frances Odenwelder,  
Mrs. Edgar V. Loucks,  
Mrs. Joseph S. Peters,  
Miss Sarah Elizabeth Zimmer-  
man,  
Mrs. Mary Stottler,  
Mrs. Mary Hollibaugh,  
Mrs. John Kunkle,  
Mrs. William H. Faris,  
Mrs. Bennett Rask,  
Miss Ellen R. Goetz,  
Mrs. Clara Elizabeth Barnhard,  
Rev. Hiram King,  
Mrs. Edward F. Evemeyer,  
Mrs. O. H. E. Rauch,  
Mrs. Harry E. Paisley,  
Miss Harriet J. Smith,  
Mrs. Charles Berry,  
Mrs. J. S. Kleckner,  
Miss Anna Stoner,  
Mrs. George W. Hartman,  
Mrs. John W. Miller,  
Mrs. Katharine Glatfelder,  
Mrs. W. H. Causey,  
Mrs. A. E. Foltz,  
Mrs. W. H. Kerschner,  
Mrs. C. W. Gorman,  
Mrs. Willis E. Fisher,  
Mrs. J. N. Faust,  
Mrs. Cyrus Rick,  
Mrs. Iva Mohr Winter,  
Mrs. Sarah Bowman Foust,  
Mrs. Mary A. Dick,  
Mrs. David Richman,  
Mrs. Sarah Klingensmith,  
Miss Margaret Brown,  
Mrs. Elenora Groff,  
Miss Emma C. Donner,  
Mrs. Mary Anna Hein,  
Mrs. Samuel Stahl,  
Mrs. W. A. McClellan,  
Mrs. A. E. Truxal.

## IN MEMORIAM.

1911-1914.

Rev. Jos. H. Hendricks,  
 Mr. Reuben K. Bachman,  
 Mrs. Louisa Unger,  
 Mrs. Grace Deibert,  
 Mrs. Lucia D. Gerhart,  
 Mrs. Mary J. Bower,  
 Mrs. Amanda Templeton,  
 Mrs. L. B. Evans,  
 Mrs. Mary Foster,  
 Mrs. Houtz,  
 Mrs. Hietschu,  
 Miss Lulu Gladys Zimmerman,  
 Mr. Titus W. Weaver,  
 Mrs. Annie M. Bickel,  
 Mrs. Hannah Umstead Grater,  
 Mr. Isaac and Rebecca Zartman,  
 Mrs. Elizabeth Brendlinger,  
 Miss Emma Ziemer,  
 Miss Emma Zerby,  
 Mrs. Kate Young,  
 Mrs. Eleanor Cherry,  
 Mrs. Elizabeth Fox Clous.

1914-1917.

Mrs. Anna Beaver Mauser,  
 Mrs. William K. Gresh,  
 Mrs. Magdalena M. Seibert,  
 Miss Clara Doll,  
 Mrs. A. C. F. Butz,  
 Mrs. Anna Niehoff,  
 Mrs. Christine Niehoff Rettig,  
 Mrs. Martha Lampart Bernard,  
 Mrs. James B. Stauffer,  
 Mrs. Caroline Rauch Stein,  
 Mrs. Anna Katherine Heilmiller,  
 Mrs. C. L. Johnsonbaugh,  
 Mrs. Bernhadine Catharine Hilgeman,

Miss Edith Marguerite Henry,  
 Mrs. Ellis N. Kremer,  
 Mrs. F. E. Zechiel,  
 Mrs. Edwin G. Yeager,  
 Mrs. George Z. Kunkle,  
 Miss Adeline Doll,  
 Miss Annie R. Wylie,  
 Mrs. Anna S. Bachman,  
 Rev. John Allen Mertz,  
 Mrs. Mary A. Hay,  
 Mrs. Esther Keen Hay,  
 Mrs. Elizabeth Hay,  
 Mrs. Annal Tissel,  
 Miss Lydia Shott,  
 Mrs. Hannah J. Buffenmeyer,  
 Mr. Henry N. Buffenmeyer,  
 Rev. F. B. Hahn,  
 Mrs. Elizabeth Abel,  
 Mrs. Lewis Keller,  
 Mrs. Margaret E. Sibert,  
 Mrs. Joseph Keller,  
 Mrs. Laura S. Snyder,  
 Mrs. Sarah King,  
 Mrs. Katherine Senn,  
 Mrs. Mary Catharine Wiant,  
 Mrs. Sarah Goetz,  
 Mrs. Geofge Arner,  
 Miss Stella Swigheimer,  
 Mrs. Anna M. Hensel.

1917-1920.

Mrs. Wm. A. Henry,  
 Miss Eva Moyer,  
 Mrs. Mary Schwartz,  
 Mrs. Sarah A. Killenger,  
 Mrs. Margaret Senhauser,  
 Mrs. Anna Mary Hetrick,  
 Mrs. John Meily,  
 Mrs. Ella Vanzant,  
 Mrs. Matilda Hecher,  
 Mrs. A. Elizabeth Wicke,  
 Mrs. Caroline Baer Scull,  
 Mrs. W. A. Havemann,  
 Mrs. Grimm,  
 Mrs. J. H. Moyer,  
 Dr. A. B. Koplin,  
 Mrs. Wm. J. Baer,  
 Mrs. Anna Katharine Snook,  
 Mrs. Wm. Wemmer,  
 Mrs. Clara Rhoda,  
 Mrs. Ellen N. Wenger,  
 Mrs. Mary S. Slike,  
 Miss Anna Slivey,  
 Miss Florence E. Fenicle,  
 Mrs. Sarah Althouse Cronshore,  
 Mrs. H. C. Stauffer,  
 Mrs. Margaret Keller,  
 Mrs. Saphores Gemberling,  
 Miss Sarah Adelea Gemberling,  
 Mr. W. R. Fletemeyer,  
 Mrs. Hattie J. Riegel,  
 Mrs. A. J. Bachman,  
 Mrs. Albert Seily,  
 Mrs. Mary E. Housler,  
 Mrs. Ella M. Brandt,  
 Mrs. L. M. Koons,  
 Mrs. Hannah Reynolds,  
 Mrs. Isabella Clever,  
 Mrs. L. K. Evans,  
 Mrs. Thos. L. Smith,  
 Mrs. Lewis Keller,  
 Mrs. Anna Engle Johnsman,  
 Mrs. Lena Zeitz,  
 Mrs. S. B. Fisher,  
 Mrs. J. B. Gresh,  
 Mrs. S. E. P. Mosser,  
 Mrs. G. W. Roth,  
 Miss Lillie Zerbey,  
 Miss Rebecca Shively,  
 Mrs. Ellen S. Bahn.

## Thank Offering Department

MRS. ALLEN K. ZARTMAN  
 1854 GRAND AVENUE DAYTON, OHIO

### Thank-offering Points

"A work well begun is half done."

This is the important time in the Thank Offering year. It is the time when a box should be placed in every home in the congregation. Be sure that a record is kept of every box given out. This is the task of the local Thank Offering secre-

tary, for neither the Classical nor the Synodical secretary can do this.

The Thank Offering should be sent through the regular channels immediately after it is all collected, and a report of the amount sent at the same time to Classical Thank Offering secretary. She in turn sends her report to the Synodical Thank Offering secretary, who assembles all the Classical reports belonging to her Synod, and forwards a copy of the same to the General Synodical Thank Offering secretary. All reports should be in her hands by the 20th of March. It is of special importance that this year the reports should be in early, because of the

meeting of the General Synodical Society in May. It is also of very great importance that the number of boxes used should be reported, as well as the amount of money collected. Spaces are provided on the report blanks for the Thank Offering of the Y. W. M. A. and the Mission Band. Secretaries should see that these amounts are carefully recorded.

The Synodical Thank Offering secretaries may order boxes to supply their constituency. These must be obtained through the General Synodical secretary.

Do not be satisfied with reporting that old boxes are being used. If the work is growing, it will necessitate the ordering of new boxes.

The boxes are free, but every society should send an adequate amount to cover the postage on the orders.

When ordering boxes, please give the name of the Classis to which you belong.

All Thank Offering literature provided by the Woman's Missionary Society of General Synod must be ordered from Mrs. C. A. Krout, 240 South Washington Street, Tiffin, Ohio, or from the W. M. S. G. S., Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

Some of the literature is free, but some is not. In ordering literature be sure to distinguish between the two and pay the amount required.

Do not wait until the year is half gone to begin your work. Now is the opportune time to get it well on the way. Give time, give thought, to plan and push your work, for it is of great importance, but, above all, pray every day for its abundant success.

"As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee."

MRS. ALLAN K. ZARTMAN.

### Japan Needs Christian Scriptures

There is a great need for the Bible in Japan, according to the Rev. C. K. Harrington, D. D., who has an extensive article on Japanese translation of the Scriptures, in the December number of the

*Bible Society Record*. "Practically the whole rural population still waits for its message and the great industrial classes of the cities are well-nigh untouched."

His observation of the social, moral, and industrial conditions in Japan are most interesting:

"Moral conditions, both in city and country, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions and spend in vice twenty million dollars, and probably the clandestine houses could show even higher totals. Japan is represented in the countries around the Pacific by an army of 22,000 prostitutes, gone forth to poison the life of the nations. Japan herself, by social vice, intemperance, and wretched industrial conditions, is destroying her own physical and moral health. The ordinary laboring man spends a sixth of his small income on liquor.

"To supply the wastage of human life and health in the great factories half a million new workers, largely women and children, must be recruited annually from the countryside. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world. Surely the Bible, with its Christian standard for the personal life, for the home, for society, for industrial and economic life, has a great work before it in Japan.

"Christian thought when brought into actual contact with the Japanese heart meets a prompt and warm response. They are a people of fine strong qualities, to which moral and spiritual truth can make appeal."

Flowers and fruits are always fit presents; flowers, because they are a proud assertion that a ray of beauty outvalues all the utilities of the world.

—R. W. EMERSON.

(Continued from Page 32.)

ago as 1895, 5,000 Armenian men, women, and children were burned to death there, in the wrecked Gregorian cathedral, where they had gathered in the sanctuary to pray for protection and succor.

"The City of Death" justified its name all over again during the war. Most of the 25,000 Armenians who made up the population of Urfa were killed in the terrible massacres of September, 1915, and their homes were burned and destroyed. Human bones heaped up in piles and caves and wells full of human skulls still tell the story of that tragedy. Fragments of shattered walls and heaps of broken stones are all that remain of the Armenian residential section. Not more than twenty of the 4,000 Armenian homes in Urfa escaped damage.

Before the Turks came, the Armenians of Urfa determined that when they were attacked, they would defend themselves as best they could. These three women declared that they meant to fight with the men in the defense of their city. The leader of the three was Khanum Kunderajian, a splendid Christian worker who had organized the First Red Cross Unit in Urfa, and rallied the women to its work.

"If the Turks come, I shall take up a sword against them!" she declared. "I am willing to give my life for my people, though I am a woman."

The Turks did come. With devastation and death on every side, Khanum took the cross in one hand and the sword in the other, and went forth to the defense of her people.

"Let us defend ourselves!" she cried. "Why should we die like cattle?"

Two other women joined her at once, the two who are on either side of her in the picture, Sultan Rastgalian on the left, and Miriam Chilingarian on the right. Miriam, who had escaped from a Turkish harem, fought with a very fury of hatred, inspired by the memory of her shame, and many Turks died by her hand. She donned a boy's attire for greater convenience, and fought as any brave man might have done. Sultan did not fight, but engaged in a task that required equal

courage, that of smuggling bread to the Armenians who had defied the Turkish edict that they must deny their faith, and who were condemned to starvation.

All three girls were wounded, and it was only by a miracle of God that they escaped with their lives. They were finally caught, and thrust into prison. They spent four years in that horrible, vermin-infested place, living on bread and water. But they had hidden a Bible in their clothing, and it was their comfort in that terrible time of adversity.

At last their trial came. At the hands of the Turks, it was the merest farce. They were sentenced to be hanged, and cast back into prison. Devoutly they prepared their spirits for the gallows. The little Bible was laid ready for this last journey.

The door of their prison opened, and the three young women rose, bravely smiling, thinking that it was the Turks come to take them to be hanged. They looked up, and saw that the men who stood there were not Turks. They were English soldiers, who had come to protect the Armenians, now that the Turks had had to sue for peace.

So the three Joans of Arc were not hanged after all. They were taken to the orphanage of the American Committee for Relief in the Near East, where they became very useful workers. Today Khanum is head of the Sewing Department, and the other two young women are at work in the Industrial Department maintained by these relief workers in Urfa. Here they are giving themselves as gladly to their task of assisting the relief workers care for the sorrowful Armenians as they formerly gave themselves to their country.

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The theme of Foreign Mission study for the year 1920-1921, as determined by a Missionary Education Committee composed of representatives of every Protestant denomination, is the *Near East*. An excellent book on the Near East has been prepared by William H. Hall, of Beirut. This study will be introduced at the coming summer missionary conferences. And, by the way, YOU are going to attend one of them this summer, AREN'T YOU? Whom will you bring along?



# Directory of Our Foreign Missionaries

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan and China, five cents for the first ounce and three cents for each additional ounce or fraction.

<i>Date of Arrival.</i>	<i>Name.</i>	<b>JAPAN.</b>	<i>Residence.</i>
1883.	Rev. Jairus P. Moore, D. D., and wife.....		Sendai
1887.	Rev. David B. Schneder, D. D., and wife.....		Sendai
1892.	Rev. Henry K. Miller and wife.....	9-B, Tsukiji,	Tokyo
1895.	Rev. Christopher Noss, D. D., and wife.....		Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.....		*Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife.....		Sendai
1901.	Miss B. Catherine Pifer.....		Tokyo
1905.	Rev. William G. Seiple, Ph. D., and wife.....		Sendai
1905.	Miss Mary E. Gerhard.....		Sendai
1906.	Rev. Elmer H. Zaugg, Ph. D., and wife.....		Sendai
1907.	Miss Kate I. Hansen.....		*Sendai
1907.	Miss Lydia A. Lindsey.....		*Sendai
1911.	Rev. Carl D. Kriete and wife.....		Yamagata
1911.	Miss Ollie A. Brick.....		Sendai
1913.	Rev. Ezra H. Guinther and wife.....		Sendai
1914.	Rev. Alfred M. Ankeney.....		Aomori
1915.	Rev. Paul F. Schaffner and wife.....		Wakamatsu
1916.	Miss Elsie Seymour (short term teacher).....		Sendai
1916.	Prof. F. B. Nicodemus and wife.....		Sendai
1917.	Prof. Oscar M. Stoudt and wife.....		Tokyo
1917.	Mr. Isaac J. Fisher.....		Tokyo
1918.	Rev. Dewees F. Singley and wife.....		Tokyo
1918.	Miss Mary Vornholt.....		Sendai
1918.	Miss Mary E. Schneder.....		Sendai
1919.	Miss Rosina E. Black.....		Sendai
1919.	Rev. Frank L. Fesperman and wife.....		Tokyo
1919.	Mr. Arthur D. Smith.....		Sendai
'1919.	Miss Elizabeth C. Zetty.....		Tokyo

## CHINA.

1900.	Rev. William E. Hoy, D. D., and wife.....	Yochow City,	Hunan
1902.	Rev. William A. Reimert and wife.....	Yochow City,	Hunan
1905.	Rev. Paul E. Keller and wife.....	*Changsha,	Hunan
1906.	Rev. J. Frank Bucher and wife.....	Shenchowfu,	Hunan
1906.	Prof. Horace R. Lequear and wife.....	Yochow City,	Hunan
1906.	Rev. Edwin A. Beck and wife.....	*Yochow City,	Hunan
1908.	Miss Alice E. Traub.....	Yochow City,	Hunan
1908.	Rev. F. K. Heinrichsohn and wife.....	Yochow City,	Hunan
1908.	Dr. William F. Adams and wife.....	Yochow City,	Hunan
1910.	Miss Rebecca N. Messimer.....	Shenchowfu,	Hunan
1911.	Rev. Ward Hartman and wife.....	Shenchowfu,	Hunan
1913.	Dr. Lewis R. Thompson and wife.....	Shenchowfu,	Hunan
1913.	Miss Gertrude B. Hoy.....	Yochow City,	Hunan
1914.	Prof. Karl H. Beck and wife.....	Shenchowfu,	Hunan
1914.	Miss Mary Edna Meyers.....	*Yochow City,	Hunan
1914.	Miss Helen B. Ammerman.....	*Yochow City,	Hunan
1914.	Miss Elizabeth J. Miller.....	*Shenchowfu,	Hunan
1916.	Miss Marion P. Firor.....	Yochow City,	Hunan
1916.	Rev. J. W. Owen and wife.....	Yochow City,	Hunan
1917.	Miss Esther I. Sellemeyer.....	Shenchowfu,	Hunan
1917.	Miss Minerva Stout Weil.....	Shenchowfu,	Hunan
1917.	Mr. George Bachman.....	Yochow City,	Hunan
1917.	Dr. J. Albert Beam and wife.....	Yochow City,	Hunan
1919.	Miss Tasie M. Shaak.....	Nanking,	China
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